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Written for The Better Way.
WAS JESUS SON OF GOD AND THE ONLY BEGOTTEN ONE?
BY C. H.

Does an error do harm? Not always; but er-
ring does always.
How much so, you perceive when on the end
of the road.
Light! more light!
(GOT IT.)

The dogma that Jesus, the reputed Author of Christianity, was the only begotten "Son of God" with variations and aggravations summarized in the Athanasian Creed, has been a burning question for centuries, causing not merely scriptural controversy, but also persecution and bloodshed, and is still a dividing line in Christendom. Its affirmative decree by the Oecumenical Council of Nicea (325 A. D.) under Constantine's imperial pressure accepted by a majority of Christian worshippers, has enabled the Church of Rome to establish a monstrous Catholic Hierarchy, and even Protestantism, although differing on other points, has retained it as a principal article of faith excluding disbelievers from its communion.

Doubting that plurality ever so great is always right in religion no more than in politics, living in a country which guarantees within rational limits freedom of thought, speech, print and action, cast into a period when there is much wavering between old and new in Church and State, I will venture to take up this important theme in the negative. I come forth not as a blind iconoclast, but like the man of yore saying, Let us reason together.

Jesus, styled Christ, I. e. Anointed, Consecrated of God, all sects agree, came from humble station but not ignoble origin. As most biographers of distinguished personages, if possible, refer to ancestry, to adorn their subject with a certain halo, to account for excellence or give a recommendation to public favor, yet perhaps entitle him to some inheritance and property, the Evangelists have not failed to furnish pedigrees. Why should they not? Did he not appear as a prophet, even more than prophet, the consolation of Israel, the promised Messiah, the heir of the throne of David, the prince of peace, the Head and Ruler of the kingdom of heaven? One of the genealogies (Matthew I, 1-17) starts from Abraham, the arch-patriarch of the Hebrews, and comes down to "Joseph, the husband of Mary, by whom Jesus was born"—42 generations; the other (Luke III, 23-38) begins with "Jesus the son of Joseph," and traces him back clear to "Adam,

the son of God"—78 generations, a record in antiquity unparalleled by any of reigning dynasties. To this long lineage, however, we find, like in others, saints and sinners, good, bad and indifferent individuals. Jesus is derived from an illegitimate branch, that of Perez, who was begotten by Judah out of Thamar, widow of two of his sons (Genesis xxxviii, 12-30). Now, after so much pains taken to give their hero a glorious descent from David, after even transferring his birth from Galilee to Bethlehem in Judea, where the famous son of Jesse first saw the light of this world, the same authorities hesitate not to represent him the illegitimate son of God. If he was the son of God, he was not of the house of David, as the promised Messiah was expected to be according to the prophets and prevalent opinions of the Jews, consequently not entitled to their recognition and homage. Adoption by Joseph in such a case would not be an equivalent in the eyes of the people.

In this dilemma to keep the prediction good, the mother, Mary, is resorted to, she being reported by an apocryphal (wisely excluded from the sacred canon) as a daughter of Joachim and Hannah, pious and respectable residents of Nazareth, both of Davidic descent, born to them when they were already advanced in years. This legend was resuscitated by Pope Pius IX and his Jesuitical clique as a good enough Morgen for the credulous crowd, with the additional sanctification making over Mary's birth the fruit of immaculate (supernatural) conception. But of the birth of the infant Mary Epiphanius, bishop of Constantia (367-403 A. D.) says: It was in the ordinary course of nature not in any way different from that of other mortals, and he deserves certainly more credence than the Bull of December 8th, 1854, issued 1400 years later by an interested pontiff, not to say by a perverted Roman Pontiff, who wanted to revive the Mariolatry of the Middle Ages. Yet even Mary's genuine descent from David admitted will not hold to sustain Jesus' standing as offspring of the great king; for under the mosaic code the female—respectively maternal—line was never considered worthy consideration, as in Oriental countries generally and in some parts of Europe still the Salic law excludes the fair sex from succession to royalty. All we can gather as reliable concerning parentage and relation of the sage of Nazareth amounts to this: His real, not imaginary, father was Joseph, an honest mechanic, and Mariam was given to him in marriage when quite young—14 years old—most likely an immaculate, i. e., chaste virgin. Jesus (Jeshuah) was their first born of seven children (Matthew xiii, 55, 56) four brothers: Jakob (James) Jose, Simon and Judah, the sisters not named. Such was the holy family, by no means a unit in views and aspirations, yet some of them even taunting their elder brother (John vii, 35). Their home was Nazareth. This village, situated in the north of ancient Palestine, in the territory once assigned to the tribe of Zebulun, then comprised in the tetrarchy of Galilee under Herodian dominion, not even mentioned in ancient Hebrew typography, and would have probably remained obscure but for reminiscences since attached to it imparting to the early converts of Christianity both from Judaism and Hellenism, including the Ebionites, the denomination "Nazarenes."

Modern travelers admire the locality and environs as romantic and picturesque. Atonius martyr, writing in the sixth century, noticed another feature, the beauty and loveliness of its women which the learned Frenchman, M. de Sauley, in his Eastern Journey, 1850, confirms as still observable. On the principle of heredity we may safely date back this distinction of the Nazarene females, and assume that Mariam was a fair specimen of her sex, well worthy to mature the germ of one of

nature's noblemen, yet the very ideal of humanity.

The place provided with a synagogue and rabbi was just such a spot as to invite a bright meditative mind to study the Torah, the prophets and the remarkable history of his race, reflect and feel an impulse to improve it. Leisure and labor in his father's trade, which he also practiced alternating and other outside experiences, would help and contribute to develop a moral reformer and philanthropist. An enthusiast believing himself an instrument of a higher power, naturally endowed with gifts of clairvoyance and magnetism, he entered on his mission mainly of teaching, occasionally working wonderful cures and other miracles, to lend his words more force and influence, resolved to succeed or die in his enterprise.

For three years he appeared in public, instructing the ignorant, healing the sick, reproving the wicked and hypocrites; the worst that his enemies could or would reproach him was, that he was only a carpenter and the son of a carpenter. Had he not been a legitimate offspring of matrimony, he could have easily been silenced by such a fault. This testimony of contemporaries will upset all myths as well as calumnies regarding his regular generation and birth (vide Deut. xxiii, 2). Has not in our day Andrew Jackson Davis, 1826, born near Blooming Grove, N. Y., son of Samuel Davis, a cobbler by trade, by similar endowments created sensation, the effects of which are still enduring and manifesting in various ways? We might here close our case, pass it to the jury of common sense for a verdict, and hear the confirmatory sentence of a righteous Judge of second sober thought. But as distance in space and time combine to lend enchantment to the so-called orthodox creed, we will meet it on its own superannuated ground. Luke (I, 26-30, II, 1-7) the most ingenious compiler of the floating stories about Jesus, gives this version: The angel Gabriel is sent by God to the betrothed of Joseph to announce to her that she will become mother of a child who is to be a savior of Israel, her nation, his name to be Jeshuah (savior), and this birth to be effected by the overshadowing of the holy ghost. Matthew reports farther (I, 18, 25): Joseph observes his bride Mariam in a condition for which he cannot account on his own part, and wants to dissolve the engagement, but is told in a dream not to do so, for her pregnancy had been brought about by spiritual influences for the purpose of a child who would save her people from their sins. Joseph is soothed, marries her, but abstains from sexual connection with her until after the birth of that child. Similar statements of supernatural impregnation are discovered in most distant and diverse systems of religion.

Of Gautama, the founder of Buddhism, who lived six hundred years before Christ, and is not inappropriately called the Light of Asia, still counting nearly 300,000,000 adherents and enjoys the title of "man-god" and "savior of men" among the Mongols dispersed in the East Indies, China and Japan, the following legend is in vogue: "One night the wife of King Suddhodana, Maya the Queen asleep beside her lord, dreamed a strange dream, dreamed that a star from heaven, splendid, six-rayed, in color, rose-pearl, shot through the void and shining into her entered into her womb upon the right. Awakened, bliss beyond mortal mother's filled her breast, and over half the earth a lovely light was spread. And when the morning dawned and this was told, the gray dream readers said: The dream is good. The Queen shall bear a boy, a holy child of wondrous wisdom profiting all flesh, who shall deliver men from ignorance or rule the world, if he will deign to rule. In this wise was the holy Buddha born, after gestation of three hundred days on day the fifteenth of the second month of spring."

Of Plato, the great Athenian philosopher, and descendant of Codrus, the patriotic and last king of Attica, Hegychius relates: His mother, Periklone, conceived by a vision of Apollo—the symbol deity of erudition and eloquence—and her husband, Ariston, was enjoined not to cohabit with her until after the birth of the divine child, which happened 429 B. C.; his writings are still the admiration of scholars.

The vulgar Grecian mythology enumerates dozens of gods, demigods, their mothers generally being daughters of kings, wooed by male deities, rarely goddesses embracing male heroes.

Even below the fabulous ages the craze of godsonship was so prevalent that the historical Alexander, son of King Philip of Macedonia, and Olympias his Queen, an Epirotic princess, after conquering the monarch of Persia, undertook a laborious campaign in the Lybian Desert to the temple of Jupiter Ammon, in order to be declared by its priests a son of that deity, thinking by this prestige to all the easier to impress barbaric nations and add them to his empire. Vitellius, the war god of the Aztecs, is reported as sprung from a feather lodging in the bosom of a devout Mexican woman.

Romulus and Remus, the founders of Rome, are said to have been begotten by Mars, the god of war, out of Rhea Silvia, daughter of Numitor, King of Alba.

I could adduce more legends of similar import, but these will suffice to indicate the gist and tendency of the times before, during and after the appearance of the original Christ.

What are we to think of such titles of divinity? They can claim the same authenticity and authority as the canonical gospel, the tradition and belief of their votaries. To be impartial and just, we must either take exception to all and pronounce them fictions and fabrications to impose on an ignorant public, or admit them all as true representative realities, and then we have sundry sons of God of as many hues, stripes and qualities as the rainbow, and we might be puzzled to make a choice to whom of them our obedience was due, to the Hindoo, the Tartar, the Greek, the Mexican or the Hebrew son of God; the son of Mary could at any rate not claim precedence by right of primogeniture.

What is the key to these mysteries? Aside of the Grecian myths, many of which find explanation as allegories—personifications of natural forces and phenomena, there exists universally in the human mind, if untutored, a tendency to deifying the grand, the beautiful, the pure, the sublime, sometimes also the very reverse, the terrible, the hideous, the destructive. Individuals noted as descendants of God or gods, exhibited certain striking qualities: skill, knowledge, goodness, strength, etc., in a higher degree than falls to the majority of mankind. The populace lost in amazement could not account for these extraordinary endowments otherwise but by tracing them to superior beings, believing them favorites, sons or daughters of some deity. After gratitude or fear had erected altars, the administrators of their shrines were not forward to destroy so agreeable and often profitable a delusion, were rather inclined to exaggerate the merits of their saints, to augment thereby their own credit and importance. These facts and fiction blended laid the foundation of superstition and idolatry.

This method of interpretation applies also to the Christian religious documents. The Scriptures of the Old Testament are free from the gross mode of deification used by Greeks; the nearest approximation to Gabriel's Annunciation to Mary is the angelic message (Judges xiii) to the wife of Manoah, giving beforehand notice of the birth of Sampson, a national hero, though not involved and realized in a supernatural manner.

Yet it is not strange that the early Christians, many of whom were converts from Paganism—Lucas a Greek by birth and education—should transfer some of their old notions to the New Dispensation. This adaptation might have deemed to them answering a good end, to impress the masses with respect and readiness to listen and embrace Jesus' doctrines. Less excusable are scholars and "Fathers" of the Church to have urged this deification. For it runs, as they ought to have been aware of, against Monotheism, strenuously insisted upon by Moses and the prophets as the most distinct feature of their religion, and any deviation is denounced as abominable idolatry, while the man of Nazareth himself declared to have not come to overthrow but to fulfill the same. It is therefore greatly to be wondered at that 300 years later they should proclaim the crucified one and all respects equal with deity, yet create an associate with God in a son and add even a third power (holy ghost) for the government of the world. To an impartial judge this trinity must appear rank heresy, polytheism veiled, contrary to scriptural and philosophical unity; worse than the India Trisakti of Brahma, Vishnu-Siva observable powers and agencies of visible nature symbolized, an abomination to the Lord.

In justification of Jesus himself we will quote some passages of the gospels in which he explains his relation to Godhead.

His saying, "I and the Father are one," and "I am in the Father and the Father in me," must be interpreted as fully understanding the object of his mission and convinced of the truth of his teaching as emanated from deity.

Even the incarnation spoken of in John I, 1-13, cannot mean more than the appearance of a human being inspired by a higher power as an agent of providence not born of blood nor the will of the flesh, nor of the will of man but of God. To his disciples he said on his last journey to Jerusalem: "I go to my father and to your father, to my God and to your God," though they were not of his kinship. As many as received him believing, to them he gave power to become children of God, John I, 12.

In the Sermon on the Mount he said: "Blessed are the peacemakers, for they shall be called 'Sons of God.'" Matthew v, 9.

The apostle Paul (Roman vii, 14) explains, for as many as are led by the spirit of God, they are sons of God.

Peter (Acts ii, 33) supposed to speak under inspiration calls Jesus of Nazareth a man approved of God.

After this brief elucidation, which could be greatly amplified by opposite quotation the son of God will come out as the son of man, not only in a prophetic but also in a generic sense.

Jesus calls himself as often as son of God, son of man of course with reference of Daniel's prophecy of the coming Messiah; but even of this Messiah-man it is nowhere intimated that he must have an extraordinary (supernatural) birth.

On the contrary, Jesus, though above common frailties, shows all the sensibilities of human nature; while formerly helpful by word and deed, in the last days of his eventful career weeping at the impending crisis of his obstinate, bigoted nation, the fate of Jerusalem; sorrowful to be delivered into the hands of sinners (Matthew xxv, 15, xxvi, 38); in the agony in Gethsemane anticipating his painful death, praying: "Let this cup pass by me," yet immediately correcting: "Not mine, but thine will, oh God be done"; on the cross crying out: "I am thirsty"; later on: "My God, why hast thou forsaken me?" and finally: "Father, into thine hands I commit my spirit." Who, reading the scenes and utterances of his tragic end, would not rather cry out in sympathy: "Eusebiana"—what a man!—than in derision: "Eusebiana"—what a God! and will doubt that he was like any other man in form, feature, feelings and origin.

The case presents, however, another aspect no less adverse to supernatural agency: nature itself contradicts the name.

It is given out already by Luke I, 37, that with God nothing is impossible. The allegation is subtle and specious; but will it hold good and be borne out in nature the only infallible revelation of the divinity? We observe certain laws according to which things operate and are manifested in space and time. We may confidently assume that these laws prevailed formerly from what they do at present. For should an all-wise spirit have occasion for revision as our legislators, or accommo-

date to circumstances as politicians with their professed platforms. Possibility hence follows, has to be sought within such limits to which he has pleased to confine himself. It is only the weak and wicked mind of man that imputes to him what would be transgressions of his own rules; it is ignorance or blasphemy to suggest their violation as implied in this pretended miracle.

The process of the propagation of our race is sufficiently understood. There is no instance on record past the fabulous ages, based on solid authority, that it ever differed from what it was when the Creator first made man and woman and bade them to be fruitful and multiply; no instance that woman, either by herself alone or by an invisible agent, bore a child; though we will not deny conception may happen without her being aware of the venereal congress, when in a freak of mischief perpetrated while she was in a state of unconsciousness, asleep or drugged. A virgin mother, not to say a virgo Delpara (giving birth to God) is an absurdity incompatible with language and physiology.

Having demonstrated that Jesus was not a son begotten of God, by scripture, analogy and nature, we rest here our argument; we will only add an admission of Paul, the most scholarly of the apostles:

"God has spoken to mankind in various times and ways, latterly by Jesus," etc. He classed him, therefore, with other moral and religious reformers and legislators, most of whom he must have had in his mind: Zoroaster in Persia, Solon, Socrates and Zeno Aristotle in Greece, Pythagoras in Italy, Confucius in China, Numa Pompilius in Rome, and scores of others. None of them claimed higher than human origin and descent, and Jesus must stand on a level with them in rank and estimation, though he may differ as one star differs from another star in light and effect, but all of them ordinary humans used by providence for extraordinary purposes.

The greatest merit of Jesus' Gospel, which all sects unite in proclaiming the idea that God is Father of Mankind. How grand! how comprehensive! how natural to deify the creative power as Father, who loves, cares for, guides and educates the race of intelligent beings of whatever color and condition!



Written for The Better Way
NIRVA, THE ORPHAN GIRL.
(Continued.)

When one of these children had advanced to a certain degree of knowledge and understanding, he or she was considered as graduated to the schools for youth, and so the youth to the temples of the philosophy of life. I inquired of my mother the name of this country. She gave me a name well known here, the meaning of which, in the language of earth, is Morning Land, corresponding to that condition when reason first guides the soul. Here is where all the self-poled inhabitants of earth first come, no matter of what age or nation. The child, though it lived in earth life but an hour, if born of self-poled parents, is drawn to this land of correct beginning, or morning land of the soul, while the man of three score years and ten, if not progressed to that condition of self-pole, in which he revolves around his own center of being, will be held by the unerring laws that rule here to that country where the mists of superstition throw a veil over each one's face.

After traveling over this country many days, learning its uses and viewing its beauties, I inquired of my mother how large was the Eden or Morning Land country? She did not know, but had heard it recorded as being at least one million times larger than the whole surface of the earth.

Our course was then turned in the direction of a high mountain on the left of Morning Land, from the summit of which we could see a vast extent of the country we had passed over. Also before us lay another vast country, the further boundary of which was lost in the distance. This country was not as attractive in appearance as was Morning Land. The people were advanced in goodness; the flowers were beautiful, the landscape delightful; the birds sang beautifully; yet this veil, spoken of before, seemed to be hanging over everything and over every inhabitant of the country. My mother, seeing my wonderment thereat, explained: "These people were conservatives while in earth life. Not necessarily all members of churches, yet on that plane of dependence of thought which holds them in an orbit around the central ideas of others, instead of making their own central powers the guide of their life. Such people bring their conditions with them, which conditions have cast a shadow or veil over this whole country, which is properly called the Twilight Land."

We did not tarry long in Twilight Land, but journeyed on to the further boundary there, which took us several days to reach; and I noticed that as we neared the other shore, this veil or mist became thicker; the country less beautiful; the inhabitants less pure and intelligent; yet I was told that when an inhabitant of this land became sick and tired of his surroundings, he involuntarily moved on towards the boundary of Eden; and many such had passed over and became inhabitants of that land. In fact, there is a law of nature that rules in this matter, the tendency of which is to move all things onward and upward.

There is a mountain that lies between Twilight Land and the next adjoining. Arriving at the top of this mountain, the view before us was anything but pleasant. A dark mist hung over the whole country. There were no birds there of beautiful plumage or song; no flowers to decorate the landscape; no green shrub or tree, but barren wastes everywhere. The inhabitants were dark, unintelligent and vicious in appearance. The sight of these things gave me pain, and I gave my mother an inquiring look, at which she said: "Well may those conditions cause you pain, dear child. These people, while on earth, had no regard for either law or decency, and were selfish in the extreme. They were robbers, liars, thieves, murderers, libertines, and all those who throw their virtue away or oppress the weak. Such as live only for the hour, and have no aspirations above material wants. But even these are destined by the divine law of progression to fire of their present surroundings. Then they will involuntarily gravitate towards Twilight Land, eventually landing in Morning Land, where an eternal day of progress is before them."

My mother, seeing me taking notes of these things, suggested that now was a good opportunity to read the history of Jamie's life, even from his childhood to the present time. This was a new idea to me, and I inquired, "Mother, I should be pleased to do so, but how can I read such history?" She replied, "By tracing back the line of his thoughts from the present time to his infant days. As the days of man's life are connected, so are his thoughts, one connected with another in regular succession, from infancy to age, or at least from the beginning of man's thinking days."

I was pleased with this information. Here was a new work to do; here was a new pleasure in life. I would now and then read that history. Not that I expected to think more of Jamie by so doing, but I felt there was a necessity in the work. We pitched our tent, as it were, just where we then stood, so as to be in the magnetic aura of Jamie, from whom we would be compelled to draw assistance to enable us to reach the depths of his line of thought. We took up the line of his thought and traced it back to the days when

Land, and as I was told by my mother, for the same purpose and with greater success.

It seemed by this time that our journey in this direction was at an end. We turned, retraced our steps, and finally reached our home in Eden, or Morning Land. Here all was peace and joy. No mist or veil to obstruct the pure light of heaven. Many gathered around us to learn the story of our journeyings, the relation of which caused some of them to resolve to become missionaries in those countries at once, and invited me to go with them, but my mother said I should now rest awhile. Some may believe a spirit has no need of rest, but I assure you we have. After we have taken in, so to speak, all the knowledge, wisdom and love the soul can contain at one time, we must rest ere we can receive any more. My soul was full at this time; I could contain no more until I had rested, during which time I should grow in capacity and be able to drink deeper in the fountains of all that were good. No I retired to my abode, to my drowsy bed of flowers, on which I lay in sweet repose for many hours. On awakening, I reviewed the scenes of the past few months, and admitted that all was not joy in the spirit world. No, not in my chosen Eden. My cup of joy was not as full as I thought it to be. It was true Morning Land was beautiful, but there was a lack somewhere.

I felt a dullness or heaviness at my heart and wondered what could cause it. Just then I observed plainly what I thought I had observed several times before. A cord of soft golden light extending from the region of my heart far away in the direction of the confines of earth. The feeling was not unpleasant, but it seemed to draw me to earth again. The cord was telescopic, and seemed to reflect the view of some object at the other end. And in looking away down its long length, I imagined I could see Jamie's face at the other end. I took hold of the cord with my hand; I fancied I could feel the pulsations of his tender heart. This was more joy than I well could bear; and yet I feared it was all fancy or imagination. I ran to my mother and told her what I had just seen. Her reply was: "Child, there are many things to learn yet. Shall we go and see?" We started to trace the cord of light to its source. It led towards the earth. On and on we went; soon earth came in view, and the cord led us to a different part of its surface to any I had ever seen. On a closer view it proved to be the same country Jamie had read so much about in a book while I was living in Uncle Murphy's home.

When we came near the earth, we stopped just over a field wherein a man was at work. By this time, seemingly, a veil or mist had come over my eyes. My mother said, "Dear child, this cord of light is a stream of love flowing directly from the heart of him who has great love for you." At this instant this veil or mist cleared away, and there was Jamie in all the glory of his youthful manhood and purity of heart. It was more than I could bear. I attempted to fly to his arms and hold him to my breast, but my mother restrained me, and bade me act calmly and I would gain the more. We took our stand about one hundred yards from the earth and about the same distance on the surface from where Jamie was at work, keeping this relative position, no matter what part of the field Jamie might be at work in. My mother bade me speak. I said, "Jamie, I am here." Instantly and with much surprise he looked in the direction of where we stood, and answered, "Yes, Nirva, I know you are here, but I had not heard that you had passed away yet." I spoke to him again and again, calling him dear names, but got no answer, yet I am sure he heard me or felt the force of my thoughts, for he often looked in the direction of where I stood, and I could see his deepest thoughts rising up from the depths of his soul were of me. Thoughts that extended far back to the days of our youth.

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first I went to live with Uncle Murphy's family. The beautiful boy of that day was not void of affection. But ambition was his ruling passion, or, as we might say, the wild scenes of the West had more attractions for him at that time than all things else; yet, so deep were his affections and so ready to unfold, had I, humble orphan as I was only, given him a small degree of encouragement, the Wild West would have lost its charms for him at once, and he would have followed me. But my own sense of propriety forbade I should do such thing, and Jamie continued to another his really strongest impulses beneath the imaginary charms of a new country. Yet I could perceive he was never at ease, not even among the snow-clad peaks and consequent grand scenery of the Rockies. There was a void in his heart none of those could fill; but onward and upward was Jamie's turn of mind. The ocean—the grandest thing of earth—was yet to see. Through a weary march of hundreds of miles, Jamie pressed on in search of knowledge, hoping to learn the edge of gain wisdom. The trials and hardships of the last few months of this journey were hard to bear, yet Jamie was never lost in duty; nor did his ambition, or more properly, his progressive turn of mind, flag in the least.

But the ocean, though grand in the extreme to human view, and giving, as it does, so many useful lessons to man, failed to fill Jamie's cup of happiness full; there was a void there, filling for which must be found elsewhere. Turning then to domestic pursuits, to the farm and to stock, Jamie hoped, through the moralizing influence of these, to gain an hour of calm repose. But the perfection of farm products did not satisfy him any more than did heaps of gold from the mines. Then Jamie turned for comfort to the fairest side of humanity—the highest order of God's creations. But where should he go and to whom should he appeal? Then the magnetic waves of his affectionate heart began to flit to and fro, sometimes reaching far away to his childhood's home, as though love's object was centered there. He thought of Nirva, but Nirva was lost to him through the neglect of years. Ambition had laid her beneath its tomb. At length he made his choice, and, as far as Jamie knew, it was the choice of love; and believing, as he did, that duty could fill the place of affection at any time, if, perchance, affection should change to waste, he entered into the relations of married life. But marriage did not fill Jamie's cup of happiness full; but he reasoned in this way: "I have all that the material world can give. If I do not draw solid comfort therefrom, it shall not be my fault." Consequently he was laboring under this resolve when I found him working in the field—laboring in any way and every way he could to make his chosen wife happy and contented, and through her happiness to be happy himself. For it is a truth after all, that Jamie's marriage was but an experiment; that deep down in his heart was a sealed fountain of affection held in reserve for Nirva; but true affection will not be sealed up, but will wander forth to seek its own, as in the case of the golden cord that guided me to Jamie's field.

I stayed in Jamie's atmosphere at this time just three days, he being conscious of the fact all the time, expecting to meet me each time he returned to the field to work. And I learned oh, so many things during these three days that were very useful to me; for it is a fact that those of us who leave the mortal form from any cause before we are ripe with age, must return to earth to perfect that part of our education which is allotted to us, to learn through earth experience. So I am very thankful that Jamie's heart drew me to earth, where I have learned not only lessons of love, but lessons of usefulness and progression. Otherwise, or if I had not obeyed the influence to return to earth, ages might have passed before I had learned as much as I have in these three days.

That visit changed, or rather established, my program of life. I have a home in heaven, it is true, or at least I have a place where I am to build my home, Jamie's and mine, but present building material must be brought from the earth side of life; consequently I return to earth often to get this material. And when I return to earth I always visit Jamie's home, gather the effects of, all the good deeds performed by him and of all the good thoughts sent out since the last visit, weave them into wreaths of flowers with which to decorate the inner walls of our home; and I can truly say, every visit of love and goodwill I have made to earth has increased my spiritual strength and power of usefulness, like the valleys of the sea that lie between, without which there could be no rolling waves.

Though separated by materiality, we are one in spirit; and while Jamie yet remains on the earth plane, perfecting his earthly experience, I am compelled, by an immutable law of nature, to perfect mine with him; or rather, that infinite power that has marked the course of all things, has given me this privilege. Jamie's advancement in spirituality enhances mine, while the influence of my love gives him strength and courage.

Thus the days pass swiftly on, Nor marked by age or decay. Our souls, blending, shall remain as one Throughout the ages of eternal day.

Clackamas, Oregon. WM. PHILLIPS.

Written for The Better Way
Another View.
BY J. J. H.

You wouldn't be a millionaire though you had lived a millionaire. A single man will often spare in his ways his last dollar, tobacco and whiskey and later he'll find out that he's a millionaire. Would you care to see the jewels rare? With which you could see your dear old dad, father and mother, frail but fair, (Honesty or dishonesty, you would not care.) Would you care to see the jewels rare? With which you could see your dear old dad, father and mother, frail but fair, (Honesty or dishonesty, you would not care.) Would you care to see the jewels rare? With which you could see your dear old dad, father and mother, frail but fair, (Honesty or dishonesty, you would not care.)

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MANY A LIFE

Has been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most sure means of correcting these evils is the use of Ayer's Cathartic Pills. The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in

Excellent health."—Mrs. C. E. Clark, Tewksbury, Massachusetts.

"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given unvarying satisfaction. We have found them an excellent remedy for colds and light fevers."—W. R. Woodson, Fort Worth, Texas.

"For several years I have relied more upon Ayer's Pills than upon anything else in the medicine chest, to regulate my bowels, and thus of the ship's crew. These Pills are not severe in their action, but do their work thoroughly. I have used them with good effect for the cure of rheumatism, kidney troubles, and dyspepsia."—Capt. Mueller, Steamship Pacific, New York City.

"I have found Ayer's Cathartic Pills to be a better family medicine for common use than any other pills within my knowledge. They are not only very effective, but safe and pleasant to take—qualities which must make them valued by the public."—Jules Haue, Perfumer, Philadelphia, Pa.

Ayer's Pills,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicines.

Don't you one of them cheap ones will do but never know the difference, until you buy genuine with the change, BROOK KEEPER.—My son, be careful.

BRUCE KEEPER.—Why, boy, what's the matter? Boy.—Dad knows more about Sweet Pads than I do, though the child and I know more about a lickin'. GIVE ME A SUCCESS.

"Success" being open at the bottom, does not fill up the collar nor choke the horse. It is easily adjusted and can be used on horses with different sized necks. It is securely held to the collar by elastic bands, a great advantage over straps and buckles, its adjuster sewing the pad to the collar.

GUARANTEE—We guarantee our "Success" to be the best and most reliable collar pad ever made. It is made of the finest material and is guaranteed to last for years. It is made of the finest material and is guaranteed to last for years. It is made of the finest material and is guaranteed to last for years.

CAUTION—Every genuine "Success" is branded with this Trade Mark. Beware of cheap imitations. They do not possess the qualities of "Success," and can not give the same satisfaction. THE HARNESSTRADE IN GENERAL.

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Only Manufacturers. GREENFIELD, OHIO.

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THE ONLY MILL that grinds on both sides of the Revolving Burr, GIVING DOUBLE THE GRINDING SURFACE of any other Mill made. Every Mill fully warranted & satisfaction guaranteed. Our new Hand Book for Farmers and Feeders sent Free. **SPRINGFIELD ENGINE & THRESHER CO. SPRINGFIELD, OHIO.**

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Written for The Better Way.

NIRVA, THE ORPHAN GIRL.
[CONCLUDED.]

When one of these children had advanced to a certain degree of knowledge and understanding, he or she was considered as graduated to the schools for youth, and so the youth to the temples of the philosophy of life. I inquired of my mother the name of this country. She gave me a name well known here, the meaning of which, in the language of earth, is Morning Land, corresponding to that condition when reason first guides the soul. Here is where all the self-poised inhabitants of earth first come, no matter of what age or nation. The child, though it lived in earth life but an hour, if born of self-poised parents, is drawn to this land of correct beginning, or morning land of the soul, while the man of three score years and ten, if not progressed to that condition of self-poise, in which he revolves around his own center of being, will be held by the unerring laws that rule here to that country where the mists of superstition throw a veil over each one's face.

After traveling over this country many days, learning its uses and viewing its beauties, I inquired of my mother how large was the Eden or Morning Land country? She did not know, but had heard it recorded as being at least one million times larger than the whole surface of the earth.

Our course was then turned in the direction of a high mountain on the left of Morning Land, from the summit of which we could see a vast extent of the country we had passed over. Also before us lay another vast country, the further boundary of which was lost in the distance. This country was not as attractive in appearance as was Morning Land. The people were advanced in goodness; the flowers were beautiful; the landscape delightful; the birds sang beautifully; yet this veil, spoken of before, seemed to be hanging over everything and over every inhabitant of the country. My mother, seeing my wonderment thereat, explained: "These people were conservatives while in earth life. Not necessarily all members of churches, yet on that plane of dependence of thought which holds them in an orbit around the central ideas of others, instead of making their own central powers the guide of their life. Such people bring their conditions with them, which conditions have cast a shadow or veil over this whole country, which is properly called the Twilight Land."

We did not tarry long in Twilight Land, but journeyed on to the further boundary there, which took us several days to reach; and I noticed that as we neared the other shore, this veil or mist became thicker; the country less beautiful; the inhabitants less pure and intelligent; yet I was told that when an inhabitant of this land became sick and tired of his surroundings, he involuntarily moved on towards the boundary of Eden; and many such had passed over and become inhabitants of that land. In fact, there is a law of nature that rules in this matter, the tendency of which is to move all things onward and upward.

There is a mountain that lies between Twilight Land and the next adjoining. Arriving at the top of this mountain, the view before us was anything but pleasant. A dark mist hung over the whole country. There were no birds there of beautiful plumage or song; no flowers to decorate the landscape, nor green shrub or tree, but barren wastes everywhere. The inhabitants were dark, unintelligent and vicious in appearance. The sight of these things gave me pain, and I gave my mother an inquiring look, at which she said: "Well may those conditions cause you pain, dear child. These people, while on earth, had no regard for either law or decency, and were selfish in the extreme. They were robbers, liars, thieves, murderers, libertines, and all those who throw their virtue away or oppress the weak. Such as live only for the hour, and have no aspirations above material wants. But even these are destined by the divine law of progression to tire of their present surroundings. Then they will involuntarily gravitate towards Twilight Land, eventually landing in Morning Land, where an eternal day of progress is before them."

But I noticed that among these dark, vicious appearing people were some of the inhabitants of Twilight Land acting as missionaries to lead them to better conditions. How well they succeeded I know not, but was told by my mother that, even in these dark regions, souls often became hungry for more light. At such times the missionaries could do them good. I had also noticed some of the inhabitants of Morning Land among the inhabitants of Twilight

Land, and as I was told by my mother, for the same purpose and with greater success.

It seemed by this time that our journey in this direction was at an end. We turned, retraced our steps, and finally reached our home in Eden, or Morning Land. Here all was peace and joy. No mist or veil to obstruct the pure light of heaven. Many gathered around us to learn the story of our journeyings, the relation of which caused some of them to resolve to become missionaries in those countries at once, and invited me to go with them, but my mother said I should now rest awhile. Some may believe a spirit has no need of rest, but I assure you we have. After we have taken in, so to speak, all the knowledge, wisdom and love the soul can contain at one time, we must rest ere we can receive any more. My soul was full at this time; I could contain no more until I had rested, during which time I should grow in capacity and be able to drink deeper in the fountains of all that were good. So I retired to my abode, to my downy bed of flowers; on which I lay in sweet repose for many hours. On awakening, I reviewed the scenes of the past few months, and admitted that all was not joy in the spirit world. No, not in my chosen Eden. My cup of joy was not as full as I thought it to be. It was true Morning Land was beautiful, but there was a lack somewhere.

I felt a dullness or heaviness at my heart and wondered what could cause it. Just then I observed plainly what I thought I had observed several times before. A cord of soft golden light extending from the region of my heart far away in the direction of the confines of earth. The feeling was not unpleasant, but it seemed to draw me to earth again. The cord was telescopic, and seemed to reflect the view of some object at the other end. And in looking away down its long length, I imagined I could see Jamie's face at the other end. I took hold of the cord with my hand; I fancied I could feel the pulsations of his tender heart. This was more joy than I well could bear; and yet I feared it was all fancy or imagination. I ran to my mother and told her what I had just seen. Her reply was: "Child, there are many things to learn yet. Shall we go and see?" We started to trace the cord of light to its source. It led towards the earth. On and on we went; soon earth came in view, and the cord led us to a different part of its surface to any I had ever seen. On a closer view it proved to be the same country Jamie had read so much about in a book while I was living in Uncle Murphy's home.

When we came near the earth, we stopped just over a field wherein a man was at work. By this time, seemingly, a veil or mist had come over my eyes. My mother said, "Dear child, this cord of light is a stream of love flowing directly from the heart of him who has great love for you." At this instant this veil or mist cleared away, and there was Jamie in all the glory of his youthful manhood and purity of heart. It was more than I could bear. I attempted to fly to his arms and hold him to my breast, but my mother restrained me, and bade me act calmly and I would gain the more. We took our stand about one hundred yards from the earth and about the same distance on the surface from where Jamie was at work, keeping this relative position, no matter what part of the field Jamie might be at work in. My mother bade me speak. I said, "Jamie, I am here." Instantly and with much surprise he looked in the direction of where we stood, and answered, "Yes, Nirva, I know you are here, but I had not heard that you had passed away yet." I spoke to him again and again, calling him dear names, but got no answer, yet I am sure he heard me or felt the force of my thoughts, for he often looked in the direction of where I stood, and I could see his deepest thoughts rising up from the depths of his soul were of me. Thoughts that extended far back to the days of our youth.

My mother, feeling me taking notes of these things, suggested that now was a good opportunity to read the history of Jamie's life, even from his childhood to the present time. This was a new idea to me, and I inquired, "Mother, I should be pleased to do so, but how can I read such history?" She replied, "By tracing back the line of his thoughts from the present time to his infant days. As the days of man's life are connected, so are his thoughts, one connected with another in regular succession, from infancy to age, or at least from the beginning of man's thinking days."

I was pleased with this information. Here was a new work to do; here was a new pleasure in life. I would now and then read that history. Not that I expected to think more of Jamie by so doing, but I felt there was a necessity in the work. We pitched our tent, as it were, just where we then stood, so as to be in the magnetic aura of Jamie, from whom we would be compelled to draw assistance to enable us to reach the depths of his line of thought.

We took up the line of his thought and traced it back to the days when

first I went to live with Uncle Murphy's family. The bashful boy of that day was not void of affection. But ambition was his ruling passion, or, as we might say, the wild scenes of the West had more attractions for him at that time than all things else; yet, so deep were his affections and so ready to unfold, had I, humble orphan as I was only, given him a small degree of encouragement, the Wild West would have lost its charms for him at once, and he would have followed me. But my own sense of propriety forbade I should do such thing, and Jamie continued to smother his really strongest impulses beneath the imaginary charms of a new country. Yet I could perceive he was never at ease, not even among the snow-clad peaks and consequent grand scenery of the Rockies. There was a void in his heart none of these could fill; but onward was the watchword, and onward and upward was Jamie's turn of mind. The ocean—the grandest thing of earth—was yet to see. Through a weary march of hundreds of miles, Jamie pressed on in search of knowledge, hoping from knowledge to gain wisdom. The trials and hardships of the last few months of this journey were hard to bear, yet Jamie was never last in duty; nor did his ambition, or more properly, his progressive turn of mind, flag in the least.

But the ocean, though grand in the extreme to human view, and giving, as it does, so many useful lessons to man, failed to fill Jamie's cup of happiness full; there was a void there, filling for which must be found elsewhere. Turning then to domestic pursuits, to the farm and to stock, Jamie hoped, through the moralizing influence of these, to gain an hour of calm repose. But the perfection of farm products did not satisfy him any more than did heaps of gold from the mines. Then Jamie turned for comfort to the fairest side of humanity—the highest order of God's creations. But where should he go and to whom should he appeal? Then the magnetic waves of his affectionate heart began to flit to and fro, sometimes reaching far away to his childhood's home, as though love's object was centered there. He thought of Nirva, but Nirva was lost to him through the neglect of years. Ambition had laid her beneath its tomb. At length he made his choice, and as far as Jamie knew, it was the choice of love; and believing, as he did, that duty could fill the place of affection at any time if, perchance, affection should chance to wane, he entered into the relations of married life. But marriage did not fill Jamie's cup of happiness full; but he reasoned in this way: "I have all that the material world can give. If I do not draw solid comfort therefrom, it shall not be my fault." Consequently he was laboring under this resolve when I found him working in the field—laboring in any way and every way he could to make his chosen wife happy and contented, and through her happiness he hoped to be happy himself. For it is a truth, after all, that Jamie's marriage was but an experiment; that deep down in his heart was a sealed fountain of affection held in reserve for Nirva; but true affection will not be sealed up, but will wander forth to seek its own, as in the case of the golden cord that guided me to Jamie's life.

I stayed in Jamie's atmosphere at this time just three days, he being conscious of the fact all the time, expecting to meet me each time he returned to the field to work. And I learned so, many things during these three days that were very useful to me; for it is a fact that those of us who leave the mortal form from any cause before we are ripe with age, must return to earth to perfect that part of our education which is allotted to us, to learn through earth experience. So I am very thankful that Jamie's heart drew me to earth where I have learned not only lessons of love, but lessons of usefulness and progression. Otherwise, or if I had not obeyed the influence to return to earth, ages might have passed before I had learned as much as I have in these three days.

That visit changed, or rather established, my program of life. I have a home in heaven, it is true, or at least I have a place where I am building our home, Jamie's and mine, but present building material must be brought from the earth side of life; consequently I return to earth to get this material. And when I return to earth always visit Jamie's home, gather the effects of, all the good deeds performed by him and of all the good thoughts sent out since the last visit, weave them into wreaths of flowers with which to decorate the inner walls of our home, and I can truly say, every visit of love and goodwill I have made to earth has increased my spiritual strength and power of usefulness, like the valleys of the sea that lie between, without which there could be no rolling waves.

Though separated by materiality, we are one in spirit; and while Jamie yet remains on the earth plane, perfecting his earthly experience, I am compelled, by an immutable law of nature, to perfect mine with him; or rather, that infinite power that has marked the course of all things, has given me this privilege. Jamie's advancement in spirituality enhances mine, while the influence of my love gives him strength and courage.

Thus the days pass swiftly on. Not marked by age or decay. Our souls, blending, shall remain as one throughout the ages of eternity.

WM. PHILLIPS.

Written for The Better Way.

Another View.

BY A. J. N.

You wouldn't have been a millionaire though you had lived a millionaire. A single man will often spare in his ways his life dollars. In his ways he is also. Tobacco and whiskey and lager beer—also. Would cost you more than the jewels rare. With which you decked your damsel's hair. Perchance another, frail but fair, (Daisy or handmaiden, you would not care.) Would have sold her soul that she might wear Jewels, at your expense, dear sir. You might have been a street beggar, but never, no never, a millionaire.

MANY A LIFE

HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most sure means of correcting these evils is the use of Ayer's Cathartic Pills. The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in health."—Mrs. C. E. Clark, Tewksbury, Massachusetts.

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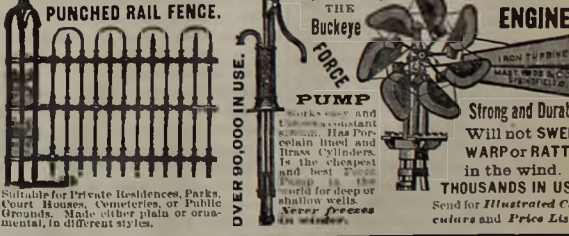
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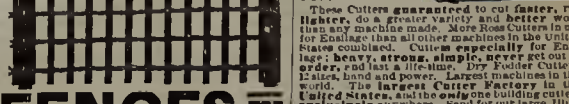
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ISSUED EVERY SATURDAY BY
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8, W. Cor. Plum & McFarland Sts.

CINCINNATI JULY 27, 1900

A. F. MEYERS EDITOR

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any foreign country. No subscription entered into without a trial, but sample copies will be sent to any address on application. In the United States the *BETTER WAY* will be sent for \$1.00. The *BETTER WAY* cannot be substituted for any other paper for the purpose of advertising. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post-office address of THE *BETTER WAY* is to be changed, our patrons should give us two weeks' previous notice, and not only to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE *BETTER WAY* goes to press every Wednesday.

NOTICE

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

Spiritual society: Religion.

All human greatness is an effect of love. Arrogance is a combination of selfishness and pride. Discontent is always indicative of sickness or pain in gestation. Disease is synonymous with decay. Lack of vital energy in the material produces either.

Cincinnati too, will have a camp meeting, but not this year. It will open the season with one in June, '00.

Let your morning greeting be a pleasant one. If you have not slept well, keep that to yourself. It is selfish to let your ill humor out on some one else.

A hollow tooth makes us conscious of the fact that we have teeth at all. So, if we are constantly reminded that we have a stomach, dyspepsia is not far off.

Wisdom, love and power, is an effect of experience, self knowledge and self-denial. Spirits who possess it had to attain it through these means. Mortals must attain it likewise.

It is not good for students to climb too high on the spiritual ladder until they have obtained a firm footing on the fundamental principles. There is danger of toppling over on the other side.

Arrogant people only want to be served, and those who are servile to them always stand well in their estimation. But let them endeavor to become one of the former and they will be snubbed.

We are asked whether a phenologist can tell what a barrel contains by examining its head. Some people think that he can.—Celestial City.

Especially if it contain the spirit of old rye.

To test the truth of an assertion, set it to music. In other words, read an article or ponder over the same after having read it, while listening to music. If it then inspires it is in accord with nature, for music always is.

When the motive is unselfish every undertaking will prove a success eventually. That in which the motive is selfish is destined to disintegration. Love alone can harmonize with nature's laws, or act in harmony with that which is to be.

Some of our good people are inclined to believe that the days of public mediumship are numbered, while others seem to think it necessary to advance the cause. By drawing a line between the two and reaching a compromise we may find out how the spirit world wants it.

Wars are always the wish of a few, who psychologize the rest of their surroundings into their selfish or arrogant desire. If capital punishment be made to stare those in the face who advocated, instigated or incited to war, there would be many, many lives saved in place of a few.

Those who are ever ready to make a noise about the least flaw or disorder that comes under their notice or supervision. weave an aura around themselves which causes others to find fault with them for the most trivial matters. Human conditions naturally attract their own rewards and punishments.

Those who cannot accept inspiration or intuition as proofs of existing facts must await another era for verification, whether they shall be found on this or the other side of the veil. There is much that is known by inspiration and intuition, that to the recipients is as satisfactorily established as if known by actual experience.

The first greeting to a member of the family, when entering home should be a pleasant one—never a complaint. When tired and weary a man wants cheering up. It is conducive to health, while the latter has a contrary effect. Mother and wives should paste this in their—bonnets. It will save them much anxiety and money for new bonnets.

The best way to have the Comstock law repealed is to have it enforced. Not a daily newspaper would escape its talons, nine-tenths of the weeklies would come under its ban, and seven-eighths of the book publishers would be pressed out. What a dark page that would make in the U. S. History—the literati of the age incarcerated for telling truths!

Above all things support your spiritualistic journals. It is well to have several, for they are all here for a purpose, each one doing a definite work laid out for them by the spirit world. THE *BETTER WAY* is trying to reach all, but it requires more than super-human effort to appease everybody's cravings; therefore have patience with us, time often works wonders.

There is as much difference in the needs or requirements of a spirit and mortal as there is between the latter after and previous to birth; and yet there exists a similarity in external expression that would hardly be perceived as a difference—this permitting us to recognize our loved ones again in the future life. When a difference is perceived in the latter it is generally for the better—like that of a person chastened, beautified or spiritualized.

Unnatural cravings or appetites betray the existence of some physical (organic) disorder or disease. Resisting these desires is the best remedy for the cure of the malady. Dyspepsia, for example, causes an unnatural desire for tid-bits, while it is well known that abnegation is the best, and in fact the only radical cure for the same. So all unnatural desires portend the existence of some evil, and like dyspepsia, may be cured by abnegation.

In to-days issue appears the account of a most interesting form materializing science from the pen of Mr. T. C. Buddington, author of "Planetary Evolution", who was present, and thus adds some important light to our book of knowledge. He tells principally of the ancient spirits who materialized in all their grandeur and costumes of their days, and of their purport in coming. Mr. B. is an astute investigator and knows a spirit when he sees one.

When men seek congeniality elsewhere than home it is often because they cannot find it there—except it be selfish passion that invites them out. Even this is frequently a habit acquired by being driven from home through fault finding, capriciousness and discord between those who constitute his family. Love is the only incentive to peace. When this is lacking, anger, resentment, discourtesy, and sometimes sullenness rules the day. Make home pleasant. It not only leads to contentment, but prevents disease, poverty, crime and intemperance.

It is not spiritually negative that we must become in order to make our conditions good for spirit communion, but materially negative—lacking selfishness, pride, contempt, ill-feeling or ill-humor, prejudice, and animosity generally. When mediums speak of investigators being too positive, it means too much of the human and too little of the spiritual. Spiritual positivity is the aim of life and is the condition which brings us in rapport with law—spirit, and constitutes mediumship while in the flesh, and angelhood when out of it.

Selfishness, penuriousness, avarice, narrow-mindedness etc., are the causes which produce a lack of sympathy in the soul—a cold, heartless bearing towards a fellow mortal, and when accompanied by conceit or human pride it takes the form of haughtiness or contempt. Many would regard this as hatred—being the opposite of love—but hatred is rather a more active feeling, one akin to malice and where the possessor harbors the desire to see another afflicted, annoyed, punished, often applying this individually when opportunity offers. However, it is one of those human disorders which makes the being unhappy in the future and then regards the world as very unsympathetic. It is simply a naturally created condition in accord with its like. Such is life.

It was a lofty inspiration of the great Lord Bacon, which came to him in early life, that he was destined for something good and great. And who is not? For though the number of those empowered, called and anointed to *Supreme* greatness is not more perhaps than one out of a million, yet is their number many millions who are called, divinely and humanly, to subordinate greatness. Let the latter, the great majority, act well and incessantly. Let the main springs of their action be wound up daily. Many a mickle makes a muckle. It is the almost infinite sum total of little things which makes the great ones. So is it with human society. The test of success of a good poem, a good speech, a good work of art, of anything good is its effect. The touchstone of a good life, of great or small calibre, is its effect. Let your light shine before men, to the best advantage whether it be that of a planet or of a tallow candle.

Who never eat his bread in sorrow. Who never through nocturnal hours sits watching the dawning of to-morrow. He knows yet not yet heavenly powers.

Pain, like the unsightly but temporary scaffolding of a building, is necessary to the production of human happiness.

IS MEDIUMSHIP LAWFUL IN THE STATE OF OHIO?

Cincinnati too, has her persecutions and tribulations, relative to the cause of Spiritualism.

Mrs. Hilliard advertised herself as a medium to give sittings (in trance of course) but was notified by the city comptroller that she had to pay a license of \$300 for what he termed "fortune telling." This she refused to do, and a little girl was sent to her for a sitting. The girl asked for the "medium", not the "fortune teller." Mrs. Hilliard gave her a sitting at the price of \$1, and being in the usual trance condition, knew nothing of what she had said; but it is alleged that she said something concerning the girl's future, which may have promoted the cause for arrest.

At the trial even the testimony showed that the girl had asked for the "medium", a word stricken from the law pertaining to fortune tellers, thus freeing mediums from the license imposed on so-called fortune tellers. It was further made known that Mrs. H. held a certificate from the Ohio Valley Missionary Association, an organization chartered by the state of Ohio, to practice her mediumship as one of the religious rites or ceremonies of Spiritualism. This charter was also produced in court, but the Judge of the police court refused to recognize it, and said that had he been Secretary of State he would not have granted it; and in the face of this, passed sentence, fined the medium \$50 and costs for practicing her mediumship without a license. Exceptions were taken from this decision by the attorney of the defendant and the case will be taken to a higher court. She was then released on \$300 bail. The case will be fought to the end, or until justice shall be obtained, and where it is hoped, a final settlement will be reached regarding mediums practicing under the auspices of a chartered religious association. Preachers of other denominations are not interfered with when taking a fee for the confirmation of a child, or attending a christening, a funeral etc., and Spiritualists, as a religious body, demand the same privileges and a like protection from the decision of police court judges who set at naught the laws of the state when it behooves them to see things in a different light from the truth as it exists.

SPIRITUALISM VS. MATERIALISM.

Life is an effect of a positive and negative condition wherever our intelligence may be centered. Inference therefore leads us to believe that plants, rocks, minerals, planets and suns are also the effects of a positive and negative state of existence. That both constitute life *per se* may be accepted—negativity not necessarily constituting inertia absolute. A passive or negative life condition may exist in nature (the universe or space) as well as in planetary states. A grain will not bring forth other grain except it be placed in the soil—the combination creating new grain or more individualized life conditions—the grain being the positive and the soil the negative life state. So space or matter (matter in dissolution—atomic matter) may constitute the negative life condition of existence, while spirit or intelligence (God) constitutes the positive, thus giving us two distinct entities nevertheless, and co-existent with each other—always have been. Nature is the result of the collision, and from which we may begin to build or theorize, thus in truth also say that spirit and matter are one; for they must be one where man is, and outside of nature we have nothing to seek; it does not concern us. Materialism thus finds matter as a condition of life and theorizes on this alone. When we say spirit and matter are one, therefore we admit that materialism argues correctly; for what else have they to build on? Nothing more than what we are willing to accord to them when holding that spirit and matter are one. If we will continue to insist upon them being two distinct entities, we may continue to antagonize them. But as they call it nature, and in verity the two in combination constitute nature, we have locked hands with material science. And what is the difference? Only in so far that they call it life or law and we term it intelligence or spirit that unfolds matter. But we continue to build after the death of the physical or material which surrounds the intelligent or positive life principle, and it is here where Spiritualism begins. Those who believe in a future life are therefore Spiritualists and those who do not are Materialists. That's all.

A Future Sunday.

Justice: What is the charge against this citizen?
Policeman: Been shaved on a Sunday.
J. What evidence to that effect?
P. Saw powder on his face.
J. Guilty or not?
Citizen: Not guilty—shaved myself.
J. Well, I'll fine you \$5 for the trouble of having you brought here anyhow and for paying the barber's trade without a license.

To keep spiritually positive is to be humble, charitable and temperate. Spiritual negativity implies the opposite.

WHERE IS THE SPIRIT WORLD?

A question that never wanes in lively interest, even to Spiritualists who are as old as the cause itself and have had answered scores of times. And why? Because it changes with individual unfoldment. The spirit world of a year ago is not the same with us to day; and although the question may have been satisfactorily answered then, it does not suit us now. We have wandered away from the old and are again uneasy to obtain a new illustration of it—one that comports with our present condition. And as a satisfactory elucidation depends on that which immediately surrounds us, the questions also in volves, *What is the spirit world?* To the latter we can say, it is a condition. But as that condition is itself, the first question is answered by saying, it is here—immediately around us, and if we could but peer through the veil of matter at will, we would see it as it exists for us.

Material nature is a reflex of spiritual nature, and as that appears to us in the present, so would the spirit world appear to us were we to be suddenly transported thither by stepping out of the body. To the morally healthy soul everything appears lovely, though the sun be hidden by sombre-looking clouds; but to the conscience stricken all seems dreary, though the loveliest weather prevail. So the spirit world depicts itself to all according to conditions surrounding the individual soul.

Being here, we have not far to go to find it, and may judge of its nature by that which we feel in connection with our inner being—our soul state; and according to our innate sense of happiness, contentment or peace of soul we have a corresponding aura. The spirit world is one of sense or sensation in which we feel that we live, and not like the material, only sensing something when we are touched or bringing our senses into action by force. There all is consciousness; every fibre in our being constantly feels or knows of its existence, while in the physical body we are comparatively unconscious—our living principles being dulled by the fleshy mass to which the spirit is connected. But this is well in a measure, for it protects against suffering that natural law would produce on us had we discords. And who has not some? Envy is a discord which conduces suffering to the disembodied soul, for it is a discord that needs rounding out; and nature acts on this like on the bent limb of a tree, endeavoring to bring it back to its proper direction. A spirit who finds itself in the spirit world before having freed itself from this evil, feels the effects in the form of sadness. Those with jealousy feel worse, and those with hatred are perfectly miserable, feeling melancholy, doleful and filled with doubt and fear of both the present and future. Those with sensual evils feel ill, discontent or despairing according to the activity of the passion that accompanies them. Now, the spirit world, like this world, appears sombre, dark or dreary to the individual accordingly. To many it is also objectively dark, for selfishness weaves a dark aura around the being, which excludes the natural light of the spirit world.

Thus the spirit world is within us—if by that we mean heaven. As a place outside of ourselves, it is wherever there is space outside of condensed matter. The ether plane is the lowest sphere, but not a hell by any means. Earth-bound spirits are no more nor less in hell than mortals are. The happy ones who are not elevated above the surface sphere are simply young in spirit, as it were, or lack the positive force and knowledge of exercising their spiritual functions to overcome the material law of gravity. Happiness being synonymous with purity or freedom from discord, such have no further trials or suffering to undergo for further or continued progress; and rise to higher spheres which encircle the earth (and other inhabited planets) like zones, interblending with each other so gradual that no demarkation is visible, the contrast only becoming noticeable near the centre of the zones, and these contrasts exist in the beauty of spiritual scenery, the higher comprehension of truths, and increase in happiness or consciousness of existence. There is no limit to this state of affairs, although before the zones touch upon those of other planets, the material part has ceased to produce spirits, has become spiritualized itself, and finally becomes a spirit world like that surrounding it. Spirits in the outermost sphere often acquire the power of visiting other planets—provided the highest sphere of that planet is not a superior development to their own; or beyond their special spiritual unfoldment, as exceptions exist where individual spirits have unfolded beyond the highest sphere that their own planet affords; and often possess the power to assimilate with the highest sphere of older planets. Earth, for example, is superior to Mercury and Venus, but one degree below Mars in spiritual development. Thus the highest earth spirits have no difficulty in assimilating with and entering into the spiritual surroundings of the two first named, while only those spirits who have developed in harmony with the highest sphere of Mars are enabled to visit that planet—spirits always being enabled to enter into spheres below their natural conditions, but not into those above or of superior spiritual activity or growth. More anon.

Good natured is he who can smile away the ill nature of others—unbeams in the path of a clouded existence.

COMMON LAW VS. SPIRITUAL LAW.

An indictment has been found against Dr. Reid of Grand Rapids, Mich., we are informed, "for getting communications from spirits in response to the wish of those desiring such communications." * * * Reid's trial comes off in the October term of the U. S. Court.

It will be interesting to know how this will terminate. A counter-indictment should be made out against some minister of the gospel for telling us ex cathedra that Christ ascended into heaven and died to save us from hades. Consoling people with a belief in Christ's or God's mercy is farther away from the truth than consoling them with messages from their spirit friends, for the latter can be proven to the Judge and jury, while the former can not, and if one Judge can be induced to side against spirit communion, another may be found who will decide against consoling people with ecclesiastical dogmas.

This is a game at which more than one can play, and if people would, instead of letting their combative impulses get the better of them, every time a raid is made on Spiritualism, regard the thing coolly and with perspicuity, they would obtain the proper intuitions necessary to meet it. The spirits are as much interested in the welfare of Spiritualism as mortals are—though apparently difficult to see—but need "conditions" to operate through, and these must be furnished by mortals. Be passive first and active afterwards. In the former state only we can obtain the clue or the wisdom how to act.

But the letter at hand further states: "A friend whose word and judgment is reliable has seen the indictment for his (Reid's) arrest; also an autograph letter from Wannemaker to Pros. Att., telling him in this case to convict at any cost."

This looks Czar-ish, for Russia is the only civilized government that prosecutes for religious belief or opinion other than that held by the state. But as this is yet a free country, we have some rights that must be respected, and we trust that a conviction in this case will lead to something that will in future put an end to religious persecution in the United States.

This is the way that the New York Commercial Advertiser talks to Mr. Wannemaker—

"The complete separation of Church and State is decreed in our Constitution, and the principle of perfect abstinence from Governmental interference with Theological affairs is deeply imbedded in our system. Mr. Wannemaker had better let it alone and give attention exclusively to the duty of perfecting the postal service. If his conscience will not let him preside over a department in which Sunday work is necessary, there is nothing to prevent him from resigning the office he has bought and going back to his shop, where he can put up the shutters every Saturday night without objection on the part of anybody."

MIND READING EXPOSED.

The Chicago Herald, in a long article on this subject, "explains" minutely how the thing is done. The following extract speaks for the whole. "For instance, if you think of an object on your right, accompanying that thought will be a slight motion of the body in the same direction. And over will go the body accordingly. This natural law of mutual dependence between mind and matter, is the secret of the whole mind reading. It follows that all the mind reader has to do is to observe carefully the action of the muscles of his subject's hand against his forehead and follow in the direction indicated by the subject's muscles, and he will find himself led unmistakably toward the place upon which the subject's mind is concentrated. * * * As mind, unlike matter, is undivisible, or, in other words, as it is impossible for a person's mind to be in two places at the same time, it is plainly to be seen that if the subject honestly concentrates his mind upon the article hidden he can not but discover the fact that he is leading the so-called mind reader instead of being led himself. It is obvious from this explanation that the mind reader is the subject and the other the operator. And to sum it up, the mind reader "must follow the least resistance."

This settles it, and mind reading will now become common property—if it will work according to the above expose. But it will not—except the experimenters be sensitive or have the qualification inherent on which the gift is dependent for unfoldment. The expose so-called will be beneficial though, because it will accustom many to experiment, resulting in the development of a number of new operators in private circles who will perhaps make use of their gift for the benefit of others in diagnosing diseases or for other practical purposes, as the playful use of the planchette many years ago led to the development of many spirit mediums. All exposes help the cause of Spiritualism—whether it be for physical manifestations, hypnotism or mind reading.

We intuitively place more confidence in the inspirations coming through a pure channel than when coming through mediums we know to be immoral or dishonest; and with right, because untruths cannot pass through a purified condition, while the chances are on the other hand that the inspirations are perverted. Mediums should be honest, i. e. strive to do right for right's sake simply. Uncontrollable weakness may be excused and is excused by the spirit world in so far that they obtain protection to the extent of their real desire to be pure or do right. But pretended lack of self-control is not excused by the spirit world, even if it may serve to gain the forgiveness of good natured mortals. We cannot deceive the spirit world, and all depends on our real desires—not our pretended ones.

UNCIVIL VS. IMPOLITE.

The "Boston Investigator", commenting on one of our little sharp paragraphs says: "The general tone of the paragraph is waspish, and some of it is uncivil." Perhaps it continues: "So when the presumptuous editor of THE *BETTER WAY* insinuates that unbelievers do not individually seek for "proofs", he is in a few ways, and as a friend we advise him to seek for "a more excellent way".

Probably we were a little uncivil, but we didn't call people "names" as the polite editor of the Boston Investigator did.

At the close of the Investigator's comment it says: "We have been trying under difficulties for nearly forty years to verify its claims, but up to date our experience has been like that of the uneducated fisherman mentioned in the Gospel, who said he 'toiled all night and caught nothing'."

We are sorry for this unlucky editor. It didn't take us forty minutes to see the truth of Spiritualism, and it is therefore natural that our patience should give out and become a little uncivil at times when we are pestered with a set of delusions that cannot comprehend the least things spiritual after hanging around spiritual seances for years. To such a say, let them howl, and herewith return the article referred to:

"The cry of many unbelievers among them some very long eared ones, is to bring forth our proofs of immortality. To whom? To those who stand aloof and arrogantly demand them? They do not come to us in that way. We have seen them by going where the proofs are demonstrated. Let them do likewise. Proofs are forthcoming every day, they must be sought after individually—it is the only way of becoming convinced. Those who do not consider this worth seeking after, are not very anxious to know it. Let them cry."

HASTY LAW-MAKING.

Illinois is pushing forward a statute bidding the sale to young people of publications consisting principally of accounts of criminal deeds. If strictly enforced that will prohibit the sale of the Bible; world's history, dime novels, daily newspapers, etc., etc. Books of Astronomy, geology, chemistry, hymns a prayer etc., are of course exempt—this idea is not bad and we presume the intention is well meant; but can a law be framed that will carry out the true purpose—the principle involved? The Comstock law, though a blunder, has as its underlying principle which is well meant. But how carried out? Apparently gratuitous personal spite. Some really obscene and morally injuring publications are permitted to pass through the mails untested, and others, that are really benefiting mankind are interfered with and their editors indicted for malfeasance. The same injustice will await the other, if made a law. People who cannot frame a law wisdom (philosophically) should not attempt it. Nor should a law be enacted until all the points have been well weighed all sides considered; and its effects weighed previous to its passage.—People get ideas, and being either too vain or selfish, share it with someone else, wait it out immediately, so as to not lose credit for having given it birth, and the result is a blunder.

Unless we become as little children, we cannot enter the kingdom of God, must simply to become humble, pure minds and freed from guile, pretense, hypocrisy and cant—become natural as it were. Well, Spiritualism teaches that as Paul. After this we are to become as men, i. e. were, strong, positive and individualized—strong in spirit by freeing ourselves from arrogance, pride, conceit and vanity, that positive to influences by living a life of purity and temperance after we have subdued our passions and love for sensual indulgences; and finally individualized by freeing ourselves from the psychological control of other minds, whether of the material or spiritual. The latter is an effect of love, i. e. of benevolence, charity, sympathy, generosity, kind feelings towards everybody and consideration general. We first overcome the material world, hangs on to us, and then unfold our spiritual qualifications. As a medium between the two, we are mediums in fact and under control of the spirit world; but we rise in positivity or the spiritual world become positive to or independent of spirit control and obtain our inspirations (intuitions) directly from the realm of spirit or the spirit world—catching the thoughts, as it were, that are at all times pregnant in the atmosphere. Such is the philosophy of human life, and in comparison to our surplus of spiritual over material (the control of mind over matter) we become happy in the future.

LOCAL ITEMS.

Cincinnati will hold a camp meeting June '90.

The Spiritualist Lyceum is open season at G. A. R. Hall, 115 W. Sixth street.

The Greenbackers hold a convention at Cincinnati on the 12th of September.

Mrs. Sheehan will lecture for the time, until September, to-morrow afternoon 3 o'clock at Douglas Hall, 10th street.

The picnic of the Cincinnati Spiritualist Society at Mt. Lookout Park on the 17th of August, promises to be a grand affair. Admission to Spiritualists and their friends free on procuring tickets at the treasurer's office, cor. Fifth and Walnut street.

CORRESPONDENCE

Marengo, O.

On Sunday, August 14th, there will be a meeting of Spiritualists at Wells lake, two miles southwest of here, for the purpose of organization. It is important that every Spiritualist within reach should be in attendance.

Mr. J. H. Wells, though not a Spiritualist himself, has kindly donated the use of his beautiful grounds for meeting purposes.

Dr. D. M. King, the veteran organizer, will be in charge of the meeting and give psychic readings and tests from 10 to 12 o'clock.

Worcester, Mass.

The First Society of Spiritualists of Worcester, Mass., held their annual meeting for the election of officers for the following year, July 17th, as follows: President, T. A. Johnson; Vice-president, C. W. Atwood; Recording Secretary, Mrs. F. E. Dodge; Corresponding Secretary, E. F. Howe; Financial Secretary, E. C. Smith; Treasurer, Mrs. J. E. Underwood; Mrs. P. R. Lee; Mrs. E. H. Bennett; Mr. W. C. Smith; Mr. C. J. Norton; Mr. A. E. Tilden. Our next meetings the first Sunday in October.

Mt. Pleasant Park.

In accordance with wishes of many I shall write what I have to say to the readers of your valuable paper during coming season. There have been on the grounds for nearly one week. There are a number here already from Indianapolis, Ind., and Wichita, Kan., and other places at a distance are also represented. The number of people that we shall have a larger attendance this year than for many years.

The grounds dressed in its beautiful coat of green are a joy to behold. The tests of which the association has purchased this season (city also) are being put up by experienced workmen as fast as needed. Nearly every train brings new additions to our number. More soon. Truly yours, Dr. J. C. Phillips.

Defiance, O.

There will be a camp meeting on the Fair grounds in Defiance, Ohio, commencing on Saturday, August 10th, and ending Sunday night, August 15th.

Every body within one hundred miles of Defiance is invited to be present.

Moses and Mattie E. Hull will be there from the first to the last as speakers. Other speakers are expected and an effort is to be made to procure test and materializing mediums to attend.

Arrangements will be made to feed the crowd on the grounds.

Talented mediums opposed to Spiritualism are invited to be there and occupy the free platform a portion of the time. One who is invited to accept, and it is expected that two or three days will be devoted to a discussion of Spiritualism and Christianity. The Wabash and B. & O. Railroads have promised to return passengers from the camp at one third fare. Pay full fare for your tickets and take a receipt for your money.

Come one, come all, let us have a grand rally and a renewal of spiritual strength.

Meadville, Pa.

Dr. H. C. Hyre, of Cleveland, O., who has been at the Commercial Hotel, the past few days, appeared before Alderman J. L. J. at 10 o'clock this morning, for a hearing, the prosecutor being Dr. John C. Cotton, of this city. W. P. Bole, Esq., was counsel for the prosecution, and A. B. Richmond for the defendant. The complaint reads: "That one H. C. Hyre is and has been practicing medicine and surgery, for gain, in said city of Meadville, and that said H. C. Hyre has neglected and failed to conform to the act of Assembly relating to registration of all the practitioners of medicine and surgery, approved the 5th day of June, 1881."

The counsel for the defendant acknowledged that Dr. Hyre was at the Commercial Hotel, and as further proof of this same, Dr. Cotton read the advertisement of Dr. Hyre, which has been published in the last three issues of this paper. Two witnesses have been sworn, and each testified that he had paid Dr. Hyre for professional services rendered. The counsel for the defense did not even cross-examine the witnesses, but entered bail in the sum of \$200 for the appearance of his client at the Meadville court of quarter sessions. Mr. Atkinson (Cassius) was present. After the bonds had been signed, the prosecutor and defendant, whose hands and names were in a friendly manner, and returned to their respective homes.

As indicated by his advertisement, Dr. Hyre uses no medicine or surgical instruments in his treatment of patients, relying entirely on the power of magnetism. There is every indication that the trial of the case in September will be an interesting proceeding.

Pittsburgh, Pa.

Our society has come to the conclusion that it pays to keep the meetings going during the summer months, as can be seen by the full attendance we have every Sunday morning. Mr. William Fleming in conducting these meetings is trying his best to make them a success spiritually by having good speakers, and also a very true test medium developed in our own city.

Yesterday we had a grand treat in listening to Mrs. Stevens who is, without exaggeration, a first-class trance speaker. To listen to this little unassuming lady and drink in the sweet words of spiritual grandeur as they are given through her instrumentality by her guide, would pay any person to come and spend an hour, even if it is a little warmer than a person cares for, than to be spending that time in church. The friends of Mrs. Stevens—and they are many—are all very much enthused over her, and their best wishes are with her. May the spirit forces keep her in the best of health and minister to us a great many years to come.

Mr. Lindsay, who is developing as a very true test medium, under the care of Mr. Fleming, is doing much to make our meetings attractive. He gives from twelve to fifteen tests and descriptions of spirits at each meeting, and they are all very interesting. So the cool work goes on in our city, and we hope that in the near future we will number as many believers in our philosophy as you have in yours of Boston.

Lookout Mountain, Tenn.

We are enjoying fine weather, successful meetings and the pleasant companionship of highly esteemed friends and acquaintances at present.

As I write a large party in carriages is about to start on an excursion to Lula Lake, and the ring of merry laughter and jesting word broken happy anticipations. A group of croquet players is engaged in a lively game, and the children romp and tumble on the lawn while their elders read the morning papers. This is just the place for unconventional life, consequently one gets rest, pleasure and health out of it.

As our mountain hotels are being taxed to their capacity at present, we are kept busy from daylight to midnight. We think the Spiritualists, owing the National Bridge Hotel property, have the finest location on the mountain, and strangers express their appreciation of the beautiful view.

spiritually, and enjoyment socially. Out door life is the rule here, and our beautiful grounds are one of the chief attractions of what nature and man have done to bring up a mountain resort of wonderful attractions. We have guests of various religious beliefs, but they express such harmonious sentiments in regard to our work here as Spiritualists that no unpleasant feelings are excited.

Friday evening another dance was given in the pavilion and largely attended. The ladies were charmingly attired in evening dresses of delicate shades and exquisite make.

Mrs. Laura Newman is a beautiful and accomplished young lady, and her sister, Mattie, is a pretty vivacious girl in her early teens. Miss Sophie Albert, their cousin, is a charming young woman, and her husband, Mr. Albert, and Mrs. Newman are always cordial and entertaining ladies at home or abroad.

Mrs. A. Hawkins, of Louisville, Ky., is a recent arrival. She is a true and sincere medium. On Saturday evening last she gave a public seance in the pavilion, which was the greatest satisfaction. Writing was produced in less than five minutes after the medium seated herself on the brilliantly lighted platform. This was in constant motion while she held the slate with one hand under the table.

Mr. T. H. Arnold of this paper is boarding here with his wife, and although not a Spiritualist, he is "open" to all kinds of tests, and acts the part of a gentleman on all occasions. His reports of our meetings have been so good that he has been asked to be the exacting Spiritualist. He is highly esteemed by us as a friend.

Mrs. Rosa, Miss Bertrand and Mr. Conko constantly display themselves as musical artists. Their society is in demand when off duty, and their friends and admirers increase daily.

President Paul R. Albert is enjoying the pure mountain air and the congenial society of his friends. A number of his friends are here, and he is devoted to Spiritualism and worthy mediumship.

Mr. J. C. Newman is always the true friend and sincere adviser of this association.

Mrs. Rufin, of Cincinnati, has made most auspicious impression here as a trance speaker. Mrs. Dunklee, of Boston, Mass., has been a grand worker in the interest of Spiritualism for many years. Her late husband was a widely known and successful business man and a zealous Spiritualist.

D. W. Arline, Jacksonville, Fla., arrived last evening.

Now I must drop my pen as "Jake," my colored messenger, tells me it is mail time.

GEORGIA DAVENPORT FULLER.

Onset Bay, Mass.

The thirteenth annual camp meeting at Onset Bay grove commenced Sunday the 17th of this month. The day dawned in brightness, and the many happy faces presented at the first meeting of the season were pleasing to see.

The meeting was preceded by a concert from the popular Middleboro band. Colonel Crockett, the president, then in a few brief remarks introduced Mr. E. B. Fairchild as chairman of the meeting, who, in turn, pleasantly greeted the audience, congratulating all upon being once more assembled for a season of instruction and profit. Miss A. M. Sinclair then followed with a solo, and Mrs. R. S. Little was introduced as speaker of the day, who, after an invocation, gave an interesting discourse from subjects taken from the audience, concluding with a poem.

"What is Life?" Mrs. Little held the audience with fixed attention throughout. Mrs. Little sang a solo in his usual pleasing manner, and the morning sessions closed with platform tests by Mr. Edgar W. Emerson. Mr. Emerson is so well known that comments are unnecessary.

In the afternoon Mrs. Little took for her subject "The higher aspect of Spiritualism," a discourse which was pronounced by many a spiritual treat.

Steamer Island Home brought a large party of excursionists from New Bedford Sunday morning. The New Bedford Bicycle Club also made an excursion the same day.

Mr. Campella from St. Augustine, Florida, had a sitting last evening with Dr. H. F. Trip, and was given some very fine tests by him from his daughter, who gave a complete description of herself and described her father's home and surroundings, even the names of different flowers and plants, from a bouquet that was placed upon his table the night before leaving St. Augustine. Two years ago Mr. Campella was in Onset and had a sitting with the doctor, which a Spiritualist gentleman came, who died in the midst of Mexico, giving his name and other information, including his home, and the names of his children. Mr. Campella made inquiries concerning the gentleman and found the information correct, he having been dead, at least twenty years. The fact that the doctor's favorite control, also gave Mr. Campella important business information. Dr. Trip can be consulted at his home, corner of Washington and Eleventh streets, from 10 to 12 o'clock evening; also answers letters on business and other matters.

Passengers to Spirit Life July 11th, of cancer, Maria Fish, aged sixty years. The remains will be taken to Taunton for interment. Mrs. R. S. Little is expected to officiate at the funeral. Mrs. Fish was an exemplary Woman and a medium. She will be greatly missed by her circle of friends and acquaintances.

There have been several births, marriages and deaths here this year. Your correspondent remembers well the first death that occurred at the grove after its inauguration. There were but a small band of Spiritualists here at the time, and such harmony prevailed that all partook of the sadness of the event, except by those who were interested, such an occasion is treated with the indifference that is peculiar to a thickly populated city.

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His lips will voice the prayer
That God your hand will bless.

ABYSSES OF THE PACIFIC OCEAN.

Chambers Five Miles Deep—Submarine
Valleys Along the California Coast.

The peculiarity of the Pacific Ocean is that it can be divided into two distinct parts, the dividing line being the meridian of 150 degrees west. The eastern half, that which lavies our shores, is remarkable for the absence of islands and the uniform nature of its depth, for, with the exception of the narrow strip of shallow water surrounding the Aleutian Islands, and running along the American coast, the sounding line shows an average depth of from 2,000 to 3,000 fathoms, undisturbed by any remarkable elevations or depressions.

The only noteworthy exception to this great and equal depth is a great submarine plateau, which extends out from the Patagonian Coast, and which rises to between 2,000 and 3,000 fathoms from the surface. This plateau is horn-shaped, and is evidently a connecting link between the South American continent and the Australian Archipelago. The western half of the Pacific Ocean is a complete contrast to the eastern. Archipelagos and scattered islands are exceedingly numerous, and the depth of the ocean is uniform, shallows occurring scattered over it at irregular intervals. Along the Asiatic coast and between the island groups there are a number of partially enclosed seas, and these are separated from the great ocean by submarine plateaus of sufficient extent and height to warrant the supposition that a moderate upheaval would extend the Asiatic continent as far south as Australia, transforming the seas into inland salt lakes. Considerations of the peculiar animal and vegetable life of New Zealand, and Australia lend probability to the speculation that these islands were joined to the main continent of Asia at some remote period, and it is even possible to trace the submerged coast-line of the great continent which then existed. The same upheaval acting upon the plateau extending out from the Patagonian shore would almost make the Pacific a land-locked ocean, the entrance to it being between the point of the new land stretching out to 121 degrees east latitude and another headland formed by what is now Ducie Island, lying in the same latitude, but about ten degrees further north. Many of the islands of the various Pacific archipelagos rise from depths of about 3,000 fathoms, forming isolated mountains, springing from the bed of the ocean to a height of 13,000 feet, and several which do not rise to the surface have been detected. More usually a number of islands are bound together by submarine elevations, frequently within a few hundred yards of the surface and extending over wide areas. They are the great terraces of the sea.

As has been said, there runs along the American shore a narrow strip of shallow water, but the term shallow is only to be taken in its comparative sense. It is from 50 to 200 miles wide, the depth running from nothing to 1,000 fathoms. Outside this again is another strip of not quite so uniform a width, wherein the depth reached 3,000 fathoms, quite deep enough to drown a tall man. The uniform character of the sea's depth is quite marked along the Californian shore, but even here there are ups and downs, shallows and depths. The coast line has a strip of water as its immediate border, in which the depth keeps at about twelve fathoms along a hedge or plateau for a few miles out, and then drops sheer down for 500, 600 and 8,000 fathoms. This shore ledge is quite well defined and generally unbroken, but in it there sometimes occurs a crevasse, a valley, whose exploration is a matter of much curious interest. Directly off Point Huemene, at the entrance to the Santa Barbara Channel, there is found a remarkable example of one of these submarine valleys. Commencing with a depth of 10 fathoms 400 yards from the beach, it increases to 50 fathoms in five-fifths of a mile and then drops suddenly to 113 fathoms, or 678 feet, in less than two miles. Its general direction is south and it is bounded all around by depths of from 12 to 15 fathoms. These facts are taken from observations and soundings of Prof. Geo. Davidson, and accompanying this article is a rough sketch, by no means true to scale, but sufficiently accurate to give the reader a fair idea of the crevasse.

Another remarkable example of the submarine valley has been discovered, and to some extent traced out in Monterey Bay by Commodore James Alden. The head of this valley is five-fifths of a mile south of the Salinas River, and the 20-fathom line is only a quarter of a mile off the beach, the depth increasing to 50 fathoms in the next quarter of a mile. At this distance from shore the 20-fathom line is three-eighths of a mile apart, the general direction of the valley for the next two miles is southeast, where there is a depth of 117 fathoms, the 50-fathom line running about five-fifths of a mile apart; thence the valley runs about west, reaching the depth of about 170 fathoms in a mile and 240 fathoms in three and one-quarter miles, with 42 fathoms less than a mile to the north. The soundings are not numerous enough to trace its outlines in deep water, but the indications are for ten miles of its length that it runs southwest, with no bottom at 315 fathoms. It would appear from this description that

this valley is really an enormous canon that opens through the shore-line ledge clear out and down into the deep water of the 1,000 fathom belt.

Here again the terms deep and crevasse are to be taken in their comparative sense. These submarine valleys of the coast-line ledge have their dimensions, it is true, but they sink into utter insignificance besides the abysses which mark the bed of the great ocean, abysses which seem to drop clear to Tophet or Davy Jones' locker. To the east of the Kurile Islands and Japan there lies a crescent-shaped space of deep water that really merits the term. It extends from fifty degrees north latitude to nearly twenty degrees north latitude, or for 1,800 miles, although it is of no great breadth. The average depth of this area is nearly 4,000 fathoms—that is, nearly 24,000 feet. This is deep enough in all pacificity, but along its western margin, and lying like a ditch across the entrance to the Sea of Okhotsk, is an abyss where the United States Tuscara found depths of over 4,600 fathoms—that is, of over 27,600 feet, or a hole about deep enough to hold Mount Everest if turned upside down and placed within it.—San Francisco Chronicle.

WONDERFUL STRIDES OF SCIENCE.

In the March number of the Journal of Man, Professor Buchanan, in the course of a brilliant article on the "Grand March of Science", makes the following observations which are as instructive as they are interesting.

Grand discoveries are yet to be made in the subtle forces that pervade the universe as well as in those of the earth. Of all forces, the most mysterious is electricity, and there is no calculating what may be done with it by the inspired inventor, Edison. "Knowledge of the earth's electric currents," says Mr. Edison, "may revolutionize the meteorological bureau of system and make it possible to forecast the weather exactly. I have an idea that it may do something still greater, but I do not care to talk about it at present. Telegraph wires sooner or later will be a thing of the past, I believe. They are expensive and cumbersome, and why use them if you can make an instrument that will be sensitive to the natural earth currents?"

There is no limit in the wonders of electricity? It now conveys the human voice hundreds of miles. A minister may preach in one city, and in all neighboring cities and villages people may hear the sermon and the congregational singing as, eight years ago, I heard Mr. Beecher and his Brooklyn congregation, sitting in New York. The story of Baron Munchausen concerning playing upon a horn in a climate so cold that the music froze solid in the horn, but came out in full strength and beauty as soon as his ship sailed into a warmer climate, is equalled by the Graphophone, of which we have a specimen in Boston. This instrument records the voice, and the sheet upon which it is recorded will give forth the same words and tones again by means of another instrument. The author may talk to his machine, and the printer may take the record of the spoken words and place the discourse or the essay in type. A correspondent, instead of writing, may talk to his friend, send the talk by mail, and then the friend can hear it. Alas, what a flood of books this may give us! what a struggle of a hundred thousand to reach the public ear! Just as this invention is perfected, so then an author can talk a book into existence in a day, another invention is ready to be brought out to lower the cost of printing—a new type-setting machine—the only satisfactory one ever invented. Patents have been taken out, and I have seen the machine privately in operation, by which one printer can do the work of five. I believe, is the first public mention ever made of it. It promises cheap books, as the invention of Mr. Allen for converting the entire forest into paper makes that article cheap also.

The Graphophone has a great future. Eloquence will be immortalized. The speeches of such men as Ingersoll and Gladstone may be embodied with all their fire and force, for the instruction of all nations, and the permanent light of posterity. A few of the most eloquent and wisest men may reach the ears of millions, and take the place of the fifth-rate or tenth-rate speakers who are listened to at present because they are cheap; but when a few words of eloquence, sufficient to give an audience an hour's delight, may be purchased for a dollar or two, half a dozen first-class clergymen and half a dozen first-class lecturers will be enough to supply our fifty millions with all they want in the intellectual way. The editor of this journal might give a course of lectures on Therapeutic Sarcognomy or any other important theme, and have it repeated over the country wherever an interested group may be found. The songs of Nilsson and Patti may be stolen and sent round the world by post wherever the lovers of music may congregate to hear them. All charming and interesting things may be perpetual. If the Graphophone had been known to the ancients, we might to-day listen to the orations of Demosthenes, Cicero and Caesar, or hear Homer chant his own Iliad.

The lion is destined to extinction, but his roar might be preserved to interest posterity. The voices of the songsters of the grove may be stolen and reproduced in the city. The roar of Niagara may be sent to Europe. The rage of the cyclone and the hurricane may be recorded, and the music that comes to the gifted few—the great masters like Liszt, or the inspired young Hoffman, or the wonderful Blind Tom—may be sent to every hamlet in the country. The moving tragedies as performed by our best actors, and the red-hot debates of Congress and other assemblies, may become the familiar intellectual luxuries of every neighborhood; and the perpetuated oratory will become a school for every young aspirant to eloquence, as the sweet voice of charming women will furnish a model for the gentler sex.

The wonders and utilities of science will furnish themes for several further essays.

Written for The Better Way.

THOUGHTS
LINDA S. BARNES
I suffer my head thoughts,
The treasure of my mind—
It may come to you, as a secret
But not, unshared,
Yet, if with careful patience
You test it, as by fire,
Some grains of pure gold is there,
And golden in the pyre.
Then this gold that you have wrought,
Remembered to your brain,
May complete some treasure thought,
That you give forth again
To others, your best gift.
To be tried as you did mine.
Thus the gold and dross will drift
Over the world divide.
M. Dorado, Ka.

Strange Sights in Canton, China.

I took a ride on the river this afternoon. Canton has about three hundred thousand people who live on the water, and there is no busier city in the world than this city of boats. Crafts of all kinds, from the small steamer, the great Chinese junk and the river cargo boats to the sampans and little tubs rowed by spoon-like paddles, now here and there, or dart in and out through forests of masts. Whole families live on boats about twenty feet long, and no wider than the ordinary city vestibule. Here children are born, grow up, and die. Marriages take place and the little business and actions of life go on. Little children swarm over them, and to two years old, with cues hanging down their backs, play about their decks. The boys have little round barrels or drums about a foot long and six inches in diameter, tied by strings to their backs, and many girls of the same size have nothing. If the girl falls overboard it would be good fortune to the poor family to get rid of the expense of raising her, but the boy must have his life preserver—Frank G. Carpenter, in New York World.

Wife (11:30 p. m.)—What's that horrid odor? Smells like alcohol.
Husband—Y-e-s, my dear, we use alcohol at the Lodge for initiations. We take some alcohol, light it, put salt in the flame, and it gives a ghastly yellow light; makes folks look like ghosts, you know.
"But the odor comes from your breath."
Y-e-s, my dear, in the 37th degree I personate the chief demon, with flames coming from his mouth. I take a mouthful of alcohol and a swallow of salt, and then set fire to it. But, my dear, you mustn't tell these things. Secret society secrets very sacred, you know.—Philadelphia Record.

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Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to the sheltered shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is situated on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and what in the near future will be the main line of that road to San Francisco and the East.

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REMARKABLE SPIRIT MANIFESTATIONS.

Ancient Spirits Materialized in the Various Costumes of Their Time.

To the Editor of The Better Way.

Probably no more absolute proof of the power of spirit to control and produce form from the elements was ever witnessed than that exhibited at a trial seance held in Kansas City, July 9, 1889. The circumstances leading to the trial were of a nature that belonged to the department of science and the results were startling and conclusive. A gentleman who has been engaged in scientific pursuits for twenty years, the author of some of the most advanced publications in the field of chemistry as it pertains to life, and an English scholar and lecturer upon Egypt were the only members present aside from the medium, a young man by the name of W. W. Aber, formerly of Topeka, Kansas.

There had been a series of seances held by Mr. Aber, previously, in which the forms appearing claimed to belong to the scientific and historical world, giving names well-known and characteristics that corresponded with the claims proposed as to nationality and costume. Among these apparitions were some of the leading chemists and electricians of the last generation, notably Professor Hare, of Philadelphia, and Professors Faraday and Sir Humphrey Davy, of England. With these were a band of ancient spirits purporting to be from Hindustan, Chaldea, Persia, Greece, and Egypt. Among the latter were also some of the historical rulers of Egypt, like Rameses II, Seti, Pinotem, and Hermes Trimegiatus.

The most striking feature of these seances was the transformation of faces without withdrawal from the curtain, changing by power of will from beardless youth to old age with long white beards and silvery hair and often in a twinkling reversing the process to youth and middle age.

Although only the face and bust are generally shown the features are often so markedly different from the medium's face that no question need arise as to the impossibility of transfiguration of the medium to produce them. The faces of many of the apparitions were twice the size of the medium's face, evidently belonging to a race of people that were of gigantic stature and form, as history depicts some of the noted ancient warriors to have been. King Rameses II was notably of this type and his resemblance to the rock statues at Abou Simbul, and other monuments in Egypt, bearing his signature, was so perfect that one felt he was standing in the presence of the great warrior king of antiquity, face to face. One peculiarity of these seances was worthy of notice. By direction of the controlling power, pictures of two of the most noteworthy of the Hindu sages, the great Brahma and wife, and Sakya Muni, were hung each side of the doorway of the cabinet and each of these were frequent visitors. There was no exclusion of any visitor from the land of souls but for once the Hindu element had the ascendancy although these representatives of it were quite different from the teachers of the theosophical schools of the present age.

They announced themselves as evolutionists of all departments of being and explained many things that put the subject of re-incarnation and planetary life upon entirely a new footing. One evening the circle was startled to see five new forms, appropriately costumed, claiming to be Pontius Pilate, Josephus the historian, Anna, Calaphas and Herod. In answer to direct questions they by voice and gesture emphatically declared that history was wrong in imputing to them any connection with the condemnation and death of Jesus. Pilate was a large heavy set man with rather a square face, a type of a soldier of the General Grant order, but not essentially cruel, although sternly obedient to the military and civil power of Rome. He seemed to resent the imputation that any Roman soldier would have been guilty of condemning an innocent person as an insurrectionist especially as no claim had been made that Jesus ever had a soldier under his command or that he had tried to incite revolt. Annas and Calaphas appeared in the priestly robes of the temple and Herod in the court costume of that period. I mention this episode as one of the peculiarities of several equally striking appearances.

The seances of this character were generally different each night and continued surprises awaited the circle as the sitters noted the changes and forms. In order to forever set at rest the question of the ability of intelligences of this order to give form and clothing, at the last seance the medium was stripped naked of all clothing and a dark gray army blanket was wrapped around him and he was placed in the cabinet in this condition. The same forms in the same costume came again with some additional forms that had not previously appeared. I give a list of the forms with their names in the order in which they reported at this seance. Buddha, Sakya Muni, of Hindustan, King Seti, of Egypt, Napoleon Bonaparte, of France, Pharaoh Rameses II, of Egypt,

Emperor Julian, the so-called apostate, of Constantinople, Emperor Augustus Caesar, of Rome, the poet Cicero, of Tusculum, Italy, General Grant, of this country, and Henry VIII, of England. Some of these called attention to the difference in costumes and colors of their garments.

This series of circles has seemed to conclusively prove not only the ability of Mr. Aber, to give demonstrative proof of the power of spirit over form, but to also open a way for the perfect study of the occult forces from the standpoint of science, and it would be a great misfortune to the scientific world should he be diverted by any course from the singular field in which his powers are evidently to be utilized.

The regular controls of Mr. Aber are Dr. Reed, the chemist, a man of a very fine appearance, and Samuel Smith, a German assistant whose test giving powers are very positive and satisfactory. The seances for personal friends are equally good in their way and it was no uncommon occurrence for personal friends of the sitters to come after the scientific part of the work was accomplished. Still the chief interest in the subject was in the marvellous manifestations of form and mentality that belonged to the ages of the world in the past and the opening of the doors of the buried treasures of ancient worlds and their free distribution to the defective or immature mental unfoldment of this age.

It was a little singular that the very nations whom Christendom has been in the habit of pronouncing as well as denouncing as in heathen darkness are the only resources from which we seem to be able to demonstrate the basic principles of Christian dogma, but the heathen Hindus in spirit seem to be the ones that in this age are willing to be stowed upon the western world the wisdom of the ages in return for the cruel treatment their descendants have suffered from the brutal domination of Christian England. Certainly, their coming to the spiritual assistance of their detractors, is the best possible evidence that they hold no malice against the people of other nations.

T. C. BUDDINGTON.
Kansas City, July 12, 1889.

Specialty Reported for The Better Way.

DOUGLASS HALL LECTURES.

On Sunday, July 21, an audience of over three hundred people gathered at three o'clock in the afternoon to listen to a lecture from the guides of Mrs. Adah Sheehan, one of our talented and noble workers in the cause of Spiritualism. The lecture was in answer to questions furnished by the audience, and for one hour Mrs. Sheehan held the perfect attention of her audience by the force and eloquence of her remarks. The reporter is unable to give a full report of the lecture but the general outline of the lecture was upon the philosophy of Spiritualism; the answers to the questions being woven so skillfully together as to form a complete discourse which was filled with gems of thought, that flashed with a brilliant eloquence and fervent language, as she painted the beauties of the Summer Land or touched upon the duties of Spiritualists. Nothing less than a stenographical report would do the lady and her guides justice and such a report is not at command.

It is now a little more than a year since Mrs. Sheehan entered the public work as a lecturer and during that time she has endeared herself to many by her untiring work for the cause of Spiritualism, working in season and out of season and sacrificing time and health in the interests of the cause.

Her engagement at Douglass Hall will close with Sunday, July 28, and every person who is a believer in our cause should take advantage of the opportunity to hear this lady, as she departs for Lookout Mountain, to remain during the month of August, when she will again return among us refreshed and invigorated by the air of the Mountain Camp and she will then resume her afternoon lectures at Douglass Hall on the corner of Sixth and Walnut Streets.

A marked improvement is noticeable in every one of her lectures. The guides are growing stronger and more accustomed to the work they have undertaken and it is safe to predict that ere long Mrs. Sheehan will be in demand as a lecturer in other places than Cincinnati, as indeed she already has had a month's engagement with the good people of Anderson, Indiana.

At the close of each lecture, she gives psychometric readings from articles handed her by the owners and in every case that she read on this occasion met with perfect success, a large number of the readings being for septs and strangers who were present. The readings were interspersed with witty comments by Prairie Flower, the Indian control who kept the audience in a good humor.

Her remarks upon the absurdity of mediums claiming the sole companionship of Garfield, Lincoln, and Grant were particularly good. She said if such spirits claimed to control, put questions to them as to parliamentary law, the administration of the government, and make them prove their identity. The closing of her lectures will leave the Spiritualists of the city without public services of any kind until September and a gap will thus be made that will seem hard to fill, but all will assemble again, physically and spiritually renewed and ready for another year's work.

Teacher—"It seems you are never able to answer any of my questions. How is this, my little boy?" Little Johnny—"If I knew the things you asked me, ma'am, dad wouldn't go to the trouble of sending me here. He says you're to teach me what I don't know."

Freedom and Purity.

The freedom of the press is maliciously assailed in the prosecution of a newspaper called Lucifer (published in Valley Falls, Kansas), under Congressional postal laws, apparently designed to exclude a certain style of literature from the mails, yet not limited to this exclusion (which is all that Congress might legitimately order), but armed with severe penalty against publishers which become an arbitrary and usurped control of the press.

The pretext of this legislation is the suppression of obscenity, but in the careless legislation of Congress and the stupid administration of the laws by pig-headed or ignorant judges and juries, it becomes an absolute prohibition to newspaper publishers of the discussion of physiological themes which are continually discussed in medical journals with absolute freedom; thus establishing a privileged professional class who may investigate and discuss with freedom what other citizens must not even mention. If such discussion is in wrong in itself, it is wrong in medical journals; but if important in the interest of health and morals the citizen who has not obtained a medical diploma has as good right as the medical graduate to acquire and diffuse knowledge on such subjects.—If such an essay had appeared in a medical journal no notice would have been taken of it, but the law makes no distinction, and if it were vigorously applied it would suppress every medical journal in the land. In fact if the law can legitimately punish the publishers of the Lucifer it can just as well punish every bookseller in the United States and every clergyman who circulates the Old Testament, in which there is a greater freedom in reference to sexual physiology than in the columns of the law applied as well to conversation as to publications, there is not a man in the United States who might not be liable to imprisonment for life, and it is especially certain that our martyred President Lincoln would have been entitled to more than a lifetime sentence.

Upon this subject the public mind has been somewhat debauched by the influence of a society sustaining the St. Anthony Comstock, who, although denounced as a nuisance by the press and rebuked by the more enlightened judges and attorneys succeeds occasionally in finding a narrow-minded ignorance that answers his purpose, and procures the conviction and severe punishment of a bookseller, as in the case of J. A. Wilson for selling works of standard literature which have been and continue to be sold freely by others throughout this country and Europe.—Buchanan's Journal.

Dr. A. B. Dobson vs. Old School Practice.

OMERAL, Holt Co. Neb.—Dr. A. B. Dobson, Dear Sir: You no doubt recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your band could cure her; but when the first prescription came she was suffering so that it was thought she was dying and no use to take the medicine; but her husband urged her to take it, and she did with the happiest results. Mrs. Binkerd has had a house full nearly all the time she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over 70 years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your spirit band.

Truly and kindly yours,

A. C. BARNES.

HICKORY STATION, Montgomery Co., Ark.—Dear Brother: I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the eclectic practice of physic in this country for more than 20 years, and must say again I know but little about the practice compared to yours. I will ask a question: Can I be made the recipient of spirit influence so as to enable me to see into these things? Spiritually yours for more truth. BENJ. JOHNSON, JR., M. D.

MOVEMENTS OF MEDIUMS.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Frank G. Wilson solicits engagements as lecturer. Address box 35, Mantua Station, Ohio.

Dr. A. W. R. Rothelmer may be addressed in care of Judge John Fitch, Paris Plats, Toledo, O.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of Tink Bitter Way.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls to the Eastern States.

P. N. Foster, the spirit artist, is now located at Peoria, Ill., and ready to take pictures from photographs, etc.

Mrs. Carrie C. Van Duzee will be located at Gouverneur, N. Y., during July, at which place she may be addressed.

Dr. Rothelmer may be addressed at his residence, 384 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium, Address 238 Seventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Judge Featherstone is ready to answer calls for seances. Special notices, addressed and solicited. Address for the present Henrietta, Tex.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 95 Park street, Chelsea, Mass.

Dr. Delavan De Vos, the renowned automatic plate writer and magnetic healer, is now located at 228 W. Fourteenth street, St. Louis, Mo.

Miss Jennie H. Hagan will make engagements for fall and winter work evenings of 6, 10 and 12 lectures. Address 52 Irving street, Franklin, Mass.

Mrs. M. E. Williams, of New York city, will lecture during the summer months. Arrangements made by addressing her at 202 W. 4 Forty-sixth street.

Mrs. Ada Hinchel, inspirational speaker, lectures at Douglass Hall, Cincinnati, during July, and will attend the camp meetings at Lookout Mountain in August.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Mr. John Wm. Fletcher lectures in Harrogate, N. Y., September, October and November. Philadelphia during December. Address 8 Beacon street, Boston, Mass.

Lizzie D. Bailey, trance lecturer and psychometric reader, is open. Address Dr. Thos. McAbby, 727 Twelfth st., Louisville, Ky.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him care of Banner of Light.

Mrs. Elsie Reynolds, the celebrated materializing medium, is located at 918½ Broadway street, San Francisco, where she is holding seances most successfully. Correspondents please notice her address.

Mrs. Sophronia E. Warner-Hishop may be engaged for seances in the fall and winter, addressing her at 105 East Fourth st., North Minneapolis, Minn., or in care of H. H. Warner, care of THE BETTER WAY.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 45, Mantua Station, O.

Dr. James A. Hill, the developing medium, on and after May 7th, by special engagements, will give private sittings in Detroit, Mich. Engagement book now ready for number, and can be found at 18 Park place, Detroit, Mich.

Miss Emma J. Nickerson will accept engagements in Western cities the coming season. Be pleased to correspond with Societies wishing to engage her services as lecturer and test medium. Address—during July and August—Flushing, Genesee Co., Mich.

Dr. J. R. Nickless, spiritual healer, is meeting with grand success in San Francisco, Cal., practicing his gift of healing. The doctor's cordial and genial nature and the wonderful cures performed has made for him a host of friends. His office is at 108 McAllister street.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

G. W. Kates and wife closed a successful month of labor at Montreal, Canada, on July 5th. They lectured and gave tents at Baraboga Springs, N. Y., Monday, July 7th, and will be at Albany, N. Y., July 14th, then at Concord, the balance of the month. They go West for fall and winter months. Address them at 224 Frankford Road, Philadelphia, Pa.

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Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer Crossings, three miles east of Jamestown, N. Y., and take the Dunkirk, Alleghany Valley and Pittsburgh Railway for Lily Dale Station.

Inquire of railroad ticket agents for excursion rates for Lily Dale Station.

PROGRAM.

July 26, Friday, Walter Howell, London, Eng.

July 27, Saturday, Mrs. R. S. Lillie, Boston, Mass.

July 28, Sunday, Walter Howell and Mrs. R. S. Lillie.

July 29, Monday, Conference.

July 30, Tuesday, Lyman C. Howe, Fredonia, N. Y.

August 1, Wednesday, Mrs. R. S. Lillie.

August 2, Thursday, Lyman C. Howe.

August 3, Friday, Walter Howell.

August 4, Saturday, Hon. Sidney Dean, Warren, R.

August 5, Sunday, Mrs. R. Lillie and Hon. Sidney Dean.

August 6, Monday, Conference.

August 7, Tuesday, Hon. Sidney Dean.

August 8, Wednesday, J. Frank Baxter, Chelsea, Mass.

August 9, Thursday, Rev. Samuel Watson, Memphis, Tenn.

August 10, Friday, J. Frank Baxter.

August 11, Saturday, Mrs. A. M. Glading, Doylestown, Pa.

August 12, Sunday, J. Frank Baxter and Mrs. A. M. Glading.

August 13, Monday, Conference.

August 14, Tuesday, Mrs. A. M. Glading.

August 15, Wednesday, Rev. Samuel Watson.

August 16, Thursday, Walter Howell.

August 17, Friday, J. Oleg Wright, Newfield, N. J.

August 18, Saturday, W. C. Warner, York, Pa.

August 19, Sunday, J. Clegg Wright and J. J. Morse, London, Eng.

August 20, Monday, Conference.

August 21, Tuesday, Mrs. F. O. Hyzer, Ravenna, O.

August 22, Wednesday, J. J. Morse.

August 23, Thursday, Mrs. F. O. Hyzer.

August 24, Friday, Miss Jennie H. Hagan, B. Framington, Mass.

August 25, Saturday, Memorial Day.

August 26, Sunday, Mrs. Cora L. V. Richmond, Chicago, Ill., and Hon. A. B. Richmond, Meadville, Pa.

August 27, Monday, Conference.

August 28, Tuesday, Mrs. Cora L. V. Richmond.

August 29, Wednesday, W. J. Colville, Boston, Mass.

August 30, Thursday, Miss Jennie H. Hagan.

August 31, Saturday, W. J. Colville.

September 1, Sunday, Mrs. Cora L. V. Richmond and W. J. Colville.

GENERAL INFORMATION.

Campers will please register their name at the Secretary's office.

Smoking of any kind allowed on the grounds.

The dancing parties, given on Wednesday and Saturday evenings, are a source of much enjoyment socially. They close always at 12 o'clock.

Daily papers for sale on the grounds.

Telegraph office on the grounds.

Hedges carried from the railroad to any part of the grounds at a charge of 15 cents for trucks; 10 cents for wheelbarrows. Hack drivers will carry passengers to and from trains or to any hotel or private house in the vicinity.

Two steamers make regular trips on the lake.

All mail and express matter intended for the camp should be addressed to Lily Dale, Chautauque County, N. Y.

More circulars are desired for distribution, send a request on to the Secretary.

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